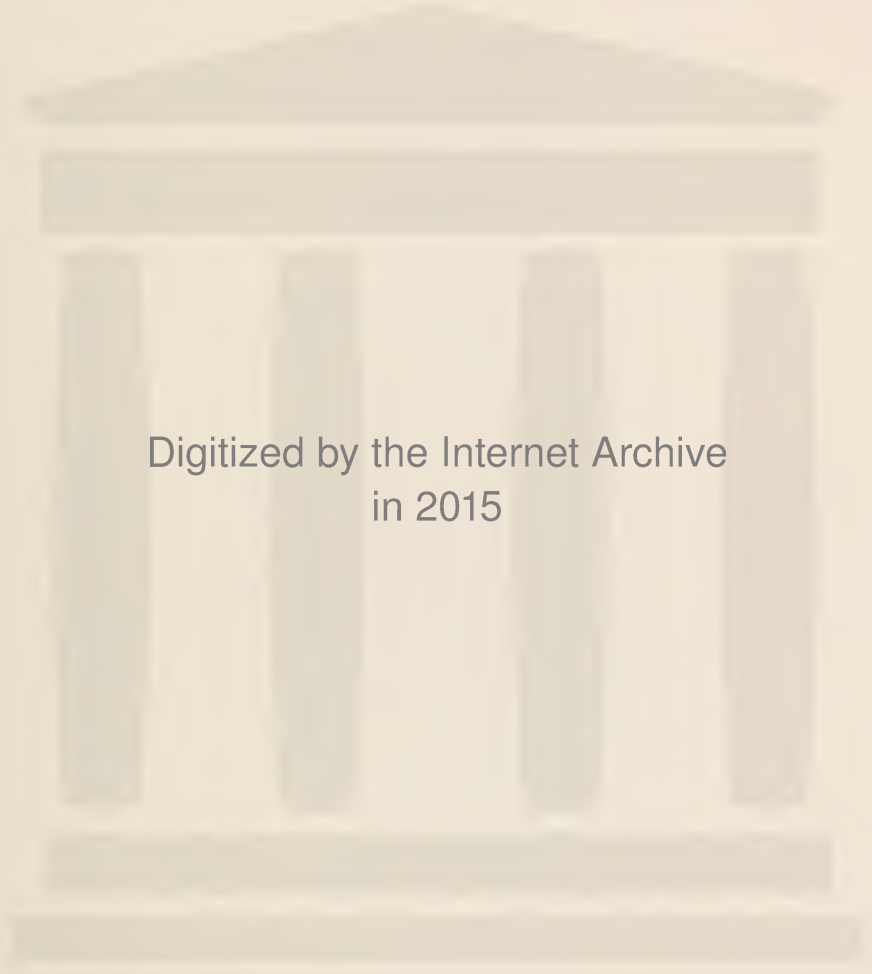
LIBRARY OF PRINCETON
JAN 1 6 2003
THEOLOGICAL SEMINARY


Digitized by the Internet Archive
in 2015

https://archive.org/details/missionarysurvey1619pres

THE MISSIONARY SURVEY

Contents for April, 1912

EDITORIAL:

The Backbone of the Plan 403
What Comes Out of the Mountains 404
Another Record Breaker 405
"Jack" 405
Now for the April Campaign 406
Hints for Success 406

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF:

Onesiphorus 407
Our "Advance Guard" 407
Who Forgets? 408
The April Offering 409
Christian Education and Ministerial Relief Receipts 410
Weekly or Annual Offerings 411
February Offerings 412

FOREIGN MISSIONS:

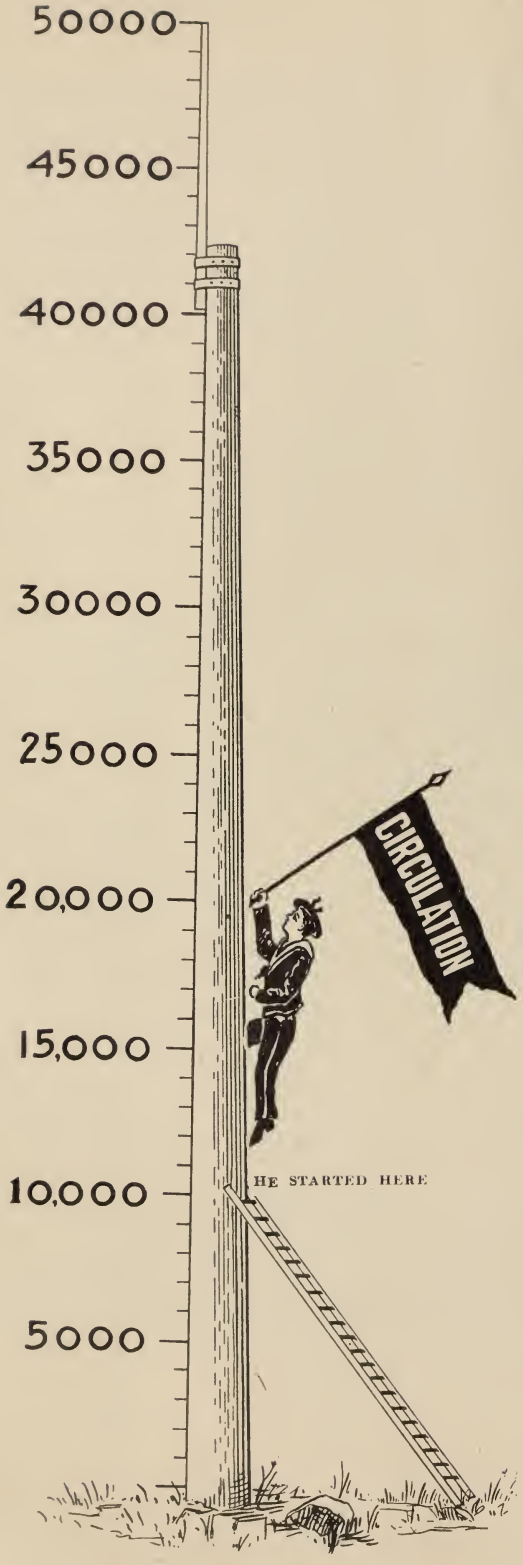
Monthly Missionary Meeting 413
The Plan for the Monthly Missionary Meeting 413
The Monthly Meeting Assured 414
The Plan Approved 414
The Whirlwind Campaign 414
China Famine Relief Fund 414
The Congo Mission—Topic for April, 1912 415
The Truth Winning Over the False in Congo 416
The Training of Evangelists in the Congo 417
A Few Characteristics of the Bakuba People 419
From Tuscaloosa, Alabama, to Ibanche, Congo 420
From Leopoldville to Luebo 422
A Letter from a Congo School Girl 423
The Great Commission 424
What If It Were My Boy? 425
Influence of the Missionary Interest on a Church 426
Ground for Encouragement 427
Report of Treasurer of Executive Committee of Foreign Missions . . 428
The New China 429
Revolutionary Experiences at Hwainfu 431
Notes from Kiangyin 433
From Chunju to Kwangju 433
A Mission Sunday School in Kwangju, Korea 437
Experiences at Three Korean Villages 438
Takamatsu Incidents 439
Kawashima Dreams 440
Annual Meeting of the Mexico Mission 440
Dr. Allyn's Work in Brazil 442
Missions and Missionaries 443
Foreign Mission Treasury Books 445
Famine Relief Funds for China 446
Program for Home Missions, April 447
Program for Foreign Missions, April 447

HOME MISSIONS:

The New System—Significance and Consequences 448
Mountains and Missions 449
Save the People of the Mountains in this Generation 450
A Day's Work in the Kentucky Mountains 452
The Church and the Nations 452
Showing Their Love 454
Forty Years Among the American Highlanders 455
The Mountaineer—His Character and Needs 457
Mission Schools in Concord Presbytery 459
The Mountain Mission Work of Southeast Tennessee 461
Vacation Work in the Great Smoky Mountains, Tennessee 462
The Worst Boy in the County 464
Some Questions 465
Have You Ordered It? 466
Book Reviews 467

PUBLICATION AND SABBATH SCHOOL EXTENSION:

A Double Service 469



The Missionary Survey's Campaign for 50,000 Subscribers

This is the Whole Church's Enterprise.

Everybody is Interested – Everybody Helping.

Jack is climbing to place the flag at the top of the Staff.

Each new subscriber gives Jack a boost. You will enjoy watching Jack climb if you are working for new subscribers for

The Missionary Survey

Look for Jack on this page every month until he fastens the flag to the top.

APR 1 191
THEOLOGICAL SEM

THE MISSIONARY SURVEY

W. C. Smith, Managing Editor

Published monthly by the Presbyterian Committee of Publication, 212-214 North Sixth Street, Richmond, Virginia. Single subscriptions 75 cents a year; in clubs of five or more, 50 cents. Entered as second-class matter November 1, 1911, at the post-office at Richmond, Va., under the act of March 3, 1877.

Volume I | APRIL, 1912 | Number 6

EDITORIAL

THE BACKBONE OF THE PLAN

THE strength of the General Assembly's new plan of finance unquestionably lies in that feature which is indicated by the word EVERY.

Every church member giving to
Every benevolent cause
Every week.

Necessarily then, the success of the plan will depend upon:

1. The thoroughnes with which the local congregation is canvassed for pledges and informed about the Assembly's benevolent undertakings.

2. The unanimity with which the pledges are made and fulfilled.

It was necessary for the Assembly to adopt a new plan, because it became evident that only about thirty per cent. of the membership of the Southern Presbyterian Church was contributing to the Assembly's benevolent causes. The purpose of the plan adopted is not only to hold this minority, but also to enlist the interest and gifts of the non-contributing seventy per cent.

Who comprise the seventy per cent? The answer is, all classes—rich and poor, young and old. There is, however, a very large proportion of young people included in the non-contributing membership; and just here is where one main virtue of the plan—perhaps the greatest—is apt to be overlooked; namely, its Educational value with reference to the young church members.

Faithful operation of the Every Member plan will produce three distinct results: (*a*) It will immediately increase the number and aggregate amount of gifts; (*b*) It will make the support not spasmodic; but uniform, steady and dependable; (*c*) It will be an educational agency of great force.

This last named result will mean more for the church of the rising generation, perhaps, than we can estimate. A thorough canvass will include every child whose name is on the church roll. A package of envelopes for each one of them should be provided, with the Treasurer's number assigned and the contributor's name marked on the package. *No matter how small the pledge*—if it be only one cent a week, let that be given. There is hardly a child member of the church who cannot set aside a cent a week from earnings or "spending money", while some could safely engage to give 5c., 10c., or more. It will likely be a surprise to some canvassers to find how readily the children will respond to this proposition and how faithfully they will keep their pledges. It will simply require the taking of some pains on somebody's part to explain what is wanted. The Treasurer of one of the five most liberal churches in the Assembly, in giving in his report at a recent officers' meeting, stated that of all the members of the congregation, the children were most regular in dropping into the collection plate their envelopes with amounts pledged. He said they rarely failed.

The boy or girl now giving a penny or a nickel a week, in all liklihood will be a person of influence or wealth—possibly both—later on, and, having been trained in the habit of giving, will easily and naturally develop into larger giving with the

increase of income, without having to be shocked into it after maturity. Without this early training, a long period of church membership, through childhood and youth is unfruitful, causing not only financial loss to the church, but allowing ignorance of its great Causes to ripen into almost impenetrable indifference.

It should further be remembered that other things will get in their claim upon a youth's money spending habits and habits of thought during the formative period, and when the Church's claims come knocking late at the door of the heart and the treasury, we will find the first pre-empted and the other *pre-emptied.*

Hence we build not only with present benefit, but also mightily for the future, when we enlist in these great causes the youthful members of the congregation—to say nothing of the spiritual growth and usefulness in all lines of Christian work which would naturally attend such a development.

Therefore, Mr. Deacon—for to you the Church is now looking—let your Every Member Canvass Committee fail not to include *every member,* even to the least ones of the flock.

One more thing to receive special emphasis, and that is the *"Every Week"* feature of the contribution. A girl earning six dollars per week might give out of it twenty-five cents each Sabbath, but next December she would probably find it impossible to give thirteen dollars for the year. Make it the rule to solicit pledges on a basis of so much per week. Twenty-five cents per week seems easy—and will be so when given by the week—while "thirteen dollars a year" would frighten a timid contributor.

It is said that St. Patrick's Cathedral, of New York City, costing over a million dollars, was built by the poor servant girls of that City, on the "Every Member Plan."

WHAT COMES OUT OF THE MOUNTAINS?

Some years ago a man took the Gospel seed and sowed it in the mountains of perhaps the worst county in the South—a county notorious for whiskey, for assassination, for feuds and for murders. Human life was cheap there—humanity and morality at a low ebb. This man's efforts at preaching the Gospel were sometimes interrupted by bloody duels.

But, bad as he may be pictured, the mountaineer's heart offers fertile ground for the planting of God's word and upon its reception a wonderful tranformation takes place.

By and by a Christian school was established and preaching of the Gospel continued. Such was the desire for an education, that the school was over crowded with boys and girls from the mountain homes, and such was their aptitude for memory work and learning that they made rapid progress from the very start.

The school has had a most remarkable influence upon the community. Grown young Christian men and women, loyal disciples of Jesus Christ, are coming out of it equipped with a fair education, and a knowledge of the Bible and its teachings which would put to shame many who have been raised in well established Christian homes. These are rapidly establishing a new order of citizenship. They are laying the foundation of a new county, which will in time be known for its peaceful and its law abiding people.

On the 14th of March of this year, in the courtroom of a mountain village in the Old Dominion State, the presiding Judge, the State's Attorney, and the Sheriff were shot down in cold blood by a lawless mountain gang who resented the conviction of one of their number. Then brandishing their weapons and mounting their horses, they left the terror stricken village and galloped back into the mountains, where they entrenched themselves and defied capture. The Governor offered a large reward for their apprehension and ordered the State militia to be in readiness. Large posses of armed men have gone to the mountains with the purpose of taking the "Allen gang" dead or alive.

What does it all mean? It means that

if the Gospel seed could have been sown in time where the "Allen gang" grew up, there would have been no tragedy—there would not be three fatherless homes plunged to-day in deepest sorrow because of lawless men with unbridled hate and passion.

It means that soldiers of the Cross might be to-day marching through the mountains of Carroll County under the banner of "Peace and Good Will to Men," instead of the soldiers of outraged law rushing on to visit swift vengeance, to take alive or dead. It means that the gifts of God's people might be going into the mountains to build schools and churches, and support the teachers with their uplifting mission of education and redemption, instead of the State's money going in rewards to stimulate a bloody, mountain man hunt.

Who is to blame for the "Allen gang?"

Will any one say that Christian forces properly deployed in that mountain section would have been impotent? Who are responsible for the "Allen gangs" of the future? They are now teachable children in the mountains; to-morrow they will be men and women. Have you heard the call for help to deploy Christ's forces in the mountain sections? Have you responded to it?

ANOTHER RECORD BREAKER

February in spite of being a "short month," broke all previous records for new subscribtions to the MISSIONARY SURVEY. There came to this office during that month, 1,811 new names to go on our paid subscribers list, which is 144 in excess of the number received in January and 323 in excess of December. Renewals of old subscriptions are also keeping pace with expirations, except in cases where duplications occur on account of a subscriber having taken both the former magazines.

It is interesting to note just how these monthly figures have run, beginning with November, when the MISSIONARY SURVEY launched out upon its happy career. Here they are:

	New Subs.	*Renewals.*
Received during Oct.-Nov.,	1,330	912
Received during December,	1,488	1,028
Received during January,	1,673	1,453
Received during February,	1,811	1,119

The column of figures under "Renewals" does not indicate anything except as compared to the number of expirations during the month. A greater number of subscriptions expire with December, perhaps, than with any other month; therefore, renewals were heavier in December. The column under "New Subscriptions" indicates not only a growing list, but an increasing rate of growth, which is very encouraging.

It is gratifying to note how the whole Church is becoming interested in the circulation of the new magazine. There seems to be universal recognition of the fact that the MISSIONARY SURVEY is the Church's own publication; that it is designed to be just the very help most needed to arouse interest in all the Church's work; that it is a living link between the Church and its workers on the field in every department; that it is a necessary educational and informational medium; that it prepares the people to intelligently respond to the calls for support of God's great work at home and abroad as our Church is attempting to do it.

"JACK"

On one of the front pages will be found a design which is intended to indicate the progress of the campaign for 50,000 subscribers. The little Jack Tar is climbing to place his "Circulation" pennanat at the top of the mast. He has a long climb ahead of him. Indeed it takes an optimistic view of the situation to say that he will ever place that flag at the top. Fifty thousand is a large number of subscribers and Jack seems now to be only at the 20,000 mark, with perhaps his easiest climbing already done, but we are just that Optimistic. We believe in Jack's climbing qualities, which is only another way of saying we have faith in the appreciative response of our people to the effort to place in their hands a thoroughly helpful publication at a minimum cost. So

keep your eye on "Jack" and at the same time watch for every opportunity to give him a boost by sending in a new club of subscriptions.

NOW FOR THE APRIL CAMPAIGN

As will be noted by the April programs for Missionary Societies it is suggested to make the meeting an occasion for rounding out a systematic campaign for new subscriptions to the MISSIONARY SURVEY. Some of the largest club lists coming in are the result of these well planned and carefully executed campaigns to put the magazine in every home of the congregation. Your society could not undertake a work that promises better results in missionary interest than the circulation of the MISSIONARY SURVEY. Therefore it is well worth any amount of time and effort and the engaging of any number of workers, until all the homes of the congregation have been introduced to it.

We want to report a circulation of 25,000 to the General Assembly in May, if it is possible, so this special campaign should begin as early in April as practicable, and be put through promptly.

Below will be found some

HINTS FOR SUCCESS

(1) PLAN YOUR WORK—Make a list of those in the congregation who are not subscribers. A postal card request addressed to THE MISSIONARY SURVEY, Box 883, Richmond, Va., will bring you a list of present subscribers, also some sample copies of the magazine and order blanks. By comparing this list with the church roll you will ascertain what members are to be canvassed.

In the case of a widely scattered country congregation whose members receive mail at several postoffices, give the names of all the postoffices, when asking us for a list, as our subscription files are arranged by postoffices, and not by congregations.

(2) DISTRICT THE TERRITORY occupied by non-subscribers, according to the number of canvassers, or according to your own time and opportunity if undertaking the canvass alone. If the work is large, it would be well to organize a Canvassing Committee.

(3) TAKE WITH YOU a supply of sample copies of THE MISSIONARY SURVEY, so you can exhibit it and leave with prospective subscribers for examination.

(4) DON'T BE DISCOURAGED by a refusal. Ask them to look the magazine over and you will call again. Always leave an opening to come back, and keep coming back until you secure the subscription.

(5) DON'T APOLOGIZE—You are really conferring a privilege. It's a compliment to anybody to be regarded as interested in the building of God's Kingdom. Proceed always on that basis.

(6) TALK CHEERFULLY—It is a happy enterprise. Subscriptions are pouring in. The magazine has already within a few months gained remarkable popularity. We believe it is going to increase wonderfully in circulation and it is going to be further greatly improved. These things have just started.

(7) IN A LARGE CONGREGATION, where a number of canvassers are doing the work, it is well to plan a simultaneous campaign and appoint a date to meet together, after the canvass, to compile results. Make it a joyful occasion.

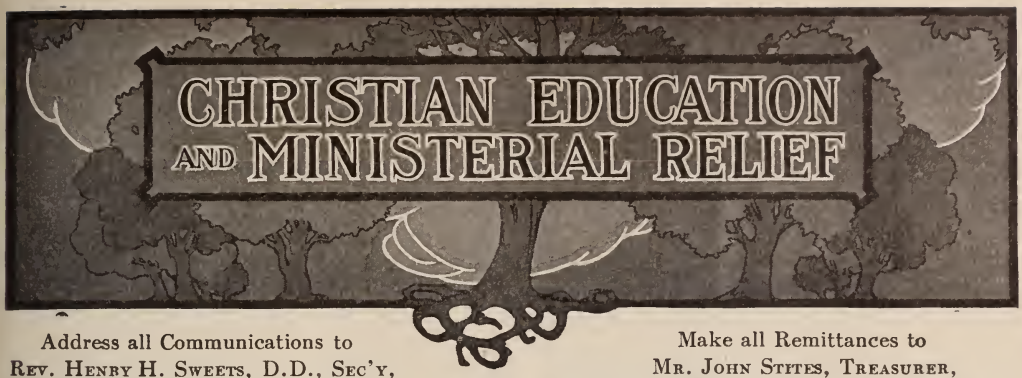
(8) REMEMBER, this is no private enterprise. THE MISSIONARY SURVEY is the official organ of the General Assembly's Executive Committees and in promoting its circulation you become the means of extending the usefulness and effectiveness of these committees in their good work.

(9) REMIND the people that they get in the new magazine everything formerly found in *The Missionary* and *The Home Mission Herald*, and all for the price of either of the old magazines—that is, 50 cents per year in clubs of five or over.

(10) RENEWALS—The "Subscribers list" referred to in paragraph No. (1) will show the date each subscription expires, so that you may watch out for renewals, as well as new subscriptions.

In sending in these renewals IT IS IMPORTANT to forward exactly the same name as that by which the magazine was formerly addressed. For instance, Mrs. Susan Jones' subscription should not be renewed under the name of Mrs. J. H. Jones, unless special notice is given that a change in the initials in the address is desired, and in such case, both the former name and the new name should be given.

Just a glance at the effect. Mrs. Susan Jones and Mrs. J. H. Jones are the names of the same person. Mrs. Susan Jones' subscription expires and an "expiration notice" is sent to her from this office asking for a renewal. The renewal is sent in, but in the name of Mrs. J. H. Jones. Our filing clerks who are handling something like 200 letters a day, are not acquainted with the fact that Mrs. Susan Jones' husband's initials are "J. H." and the renewal is necessarily entered up as a "new" subscription. Mrs. J. H. Jones gets her magazine in due course and that part of it is all right, but the confusion comes (and sometimes, trouble) when another "expiration notice" is sent to Mrs. Susan Jones.



Address all Communications to
Rev. Henry H. Sweets, D.D., Sec'y,
122 Fourth Ave., Louisville, Ky.

Make all Remittances to
Mr. John Stites, Treasurer,
Fifth and Market Streets, Louisville, Ky.

ONESIPHORUS

REV. THOMAS E. CONVERSE, D. D.

SOME things are worth more than money. Men value money—they work for money and they lay up money—in order that it may give them earthly comforts and a place in the esteem of their fellow-men. The mere statement of this fact illustrates our remark. It shows that comfort is worth more than money, and that the esteem of others is worth more than money.

In II Timothy 1:16, we read of Onesiphorus. He seems to have had some money. Instead of hoarding it, he hunted up one of God's aged and disabled ministers, by the name of Paul, and used part of that money in supporting him. The record of it reads thus:

"The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain. But when he was in Rome he sought me out very diligently and found me.

"The Lord grant unto him that he may find mercy of the Lord in that day; and in how many things he ministered unto me at Ephesus, thou knowest very well."

In this record, unto all those who have read the Bible from Paul's day to the present; there is presented this fact that Onesiphorus had a large heart and love for God's people.

If Onesiphorus had held on to his money and let Paul suffer, he could have enjoyed it only a few years; he parted with his money, and helped the suffering minister of God. His reward is found in this benediction. It has given him eighteen hundred years of pleasure.

In our duplex envelopes, and in the offering ordered by the Assembly in April, all of us will have the opportunity of following the example of Onesiphorus. The annual collection for disabled ministers is to be raised this month. Let us reflect what we will do in the matter.

Atlanta, Ga.

OUR "ADVANCE GUARD"

J. D. MADDOX

HOW thin it has grown! It has never failed of duty. The battle has never been too hot. The mountains of difficulty and discouragements have never daunted them. Poverty has never restrained them from trying. Always have they heard and heeded the command and the promise of their Captain and King, "Go, I am with thee." But they were and are human. Their bodies were and are mortal. They have fallen and grown old. There are not many left. As others must fill their places they are "Honorably discharged,"

but not pensioned. They are left with us by a gracious God to appeal to and to cultivate and to nourish and to develop our sympathies and our charity—our love. How good is He to leave them with us! How it appeals to our patriotism—to our love for our King; strengthens our loyalty to Him and our love for His cause and His people, to look upon their hoary heads and stooped forms and trembling limbs and dim eyes, and to hear them tell the "old, old story" with the tenderness and unction possible only with the old! How good God is to leave them with us! Yet some times when we see how they are neglected, almost forgotten, when we see them sad because of our ingratitude, we could almost pray, "Father, it is enough; take them to rest with Thee." And frequently when we hear that He has taken some old soldier to Himself, we can but thank God that the weary limbs are at rest, and that the aching heart shall ache no more.

The following lines by Rev. Robert E. Goodrich, with modifications, and amplification of the last stanza tell the story:

"OUR OLD GUARD"

"Where the hill slopes gently downward,
And the shadows linger late,
Where the western sea-waves murmur
Over by the western gate,
Stands a throng all glory-covered
In the mellowed evening light,
Waiting for the sunset's coming—
Sunset yea, but not the night.

"Battle-scarred they stand, but victors
Of a thousand hard fought fields,
Conquering, they led their captives
Chained to Zion's chariot wheels.
What cared they for roar of battle,
What recked they of pain or loss,
If where Satan's ensign floated
They could lift Immanuel's Cross?

"Has the dynasty of Pharoah
Faded like a thing of naught?
Have the battle lines of Cæsar
Fallen where the victors fought?
Has that Babylonian splendor
Which did dazzle all the world
Sunken back to sable darkness?
Has that ancient flag been furled?

"Even so shall all things vanish—
All the thrones go sweeping by;
Yea and Time shall drag the planets
From their whirl-dance in the sky.
But above these reeling changes,
Out where Time has never trod,
Stand the kingdoms of these heroes
Bulwarked by the hills of God.

"Fathers! Yet before you leave us,
Look back through the dream of years,
See those mighty hosts advancing—
Children of your prayers and tears!
Let this vision bring you comfort,
While you wait besides the shores,
For the path of your great glory
Leadeth us to temple doors.

"But peace! Come back and let them gather
Where the hill slopes gently down;
For battle-scarred they stand, and victors!
Should we on their honors frown?
CONQUERERS! Shall we as CAPTIVES treat them,
When for rest they must lie down?
Life's long day hath brougth them triumph;
Sunset soon will bring the crown."

Brother, Sister—Soldier of the Cross—what do you owe these old soldiers, these old veterans — our "advance guard?" What do you not owe them? It is not a matter between you and them. It is a matter between you and your God. Settle it NOW.

WHO FORGETS?

THAT is a suggestive story told in one of our exchanges of a ragged boy in Chicago. One day he was met by a scoffer who tried to shake his faith by asking how it was that he continued poor and friendless. "Do you not think that if there were a God, he would tell somebody to give you clothes and other things that you need?" asked the scoffer. "He does tell somebody," replied the boy, "but somebody forgets."

All around us are God's children—in need of a kind word of sympathy—in want of some temporary assistance. As we go into our closets does not God remind us how much good the word or act of kindness would do—and tell us of the need of his servants trying to work for

him in poverty and discouragement? Is it not true in other places besides Chicago that God tells somebody—but "somebody forgets?"

How about the faithful veterans of the ministry who have literally worn themselves out in the service of Christ and our church and are now able to serve no longer, whose salaries are cut off and who are in need?

How about the widows and little orphan children who have shared the privations of self-denying ministers who have now "ceased from their labors?"

Doth God care for oxen, and can He forget His saints? Somebody forgets. Have you forgotten?

THE APRIL OFFERING

WE ARE convinced that the "Every Member Canvass Plan," urged by the General Assembly, whereby it is hoped to secure a contribution each Sunday to all the causes from every member of the congregation, has been adopted by many of our churches.

It is hoped that in these churches as well as in those which have not adopted the new plan, there will be a clear-cut, informational and inspirtional presentation of the work of Christian Education and Ministerial Relief.

Formerly six collections were ordered for these causes by the General Assembly; now only two are asked—April and December.

As this article must be written before the close of the year the figures given could be only approximately correct. Fuller statements may be found later in the church papers.

EDUCATION FOR THE MINISTRY.—The greatest need of the church continues to be for a larger number of capable ministers. We again call upon our people to "Pray the Lord of the harvest that He will send forth laborers into His harvest." The prayers that have gone up are bearing fruit and we have a large increase in the number of Candidates. Many of them are from poor homes and they need aid. Our treasury is completely empty and we must have more funds.

MINISTERIAL RELIEF.—As our church grows older the names on the rolls of Ministerial Relief increase. Surely it is but common justice that the church provide for her aged and infirm ministers who have worn themselves out in the service of Christ and our church, and care for the needy widows and the little, helpless orphans of our deceased ministers. To fulfill this sacred obligation we need a large increase in the offerings of God's people.

THE ASSEMBLY'S HOME AND SCHOOL.—Some of the children of our deceased ministers and of living missionaries on the foreign fields are at the Home and School. Contributions to this work supplement the amounts given these bereaved families from the funds of Ministerial Relief and of Foreign Missions. More funds for running expenses and to pay the debt of $15,000 resting on the College property are needed at once.

SCHOOLS AND COLLEGES.—The principal work now being done in this department is the raising of a Student Loan Fund, from which worthy young ladies and young men who are studying in our Presbyterian Colleges are receiving aid. Loans of $100 a year for a period of four years are made to our young people of approved character, who "desire a higher education not wholly for self advancement, but also for greater Christian usefulness." We are also endeavoring to give efficient help to all our Presbyterian Institutions of learning by arousing a spirit of sympathy and loyalty that will advance their interests in many ways.

All of the $129,000, or fourteen per cent. of the benevolent funds, requested by the General Assembly, is greatly needed. We are planning a larger work and are trusting in God and His people to furnish the funds to meet these solemn obligations. If each man does his part, in addition to what the good women are doing, we can easily secure what the Assembly asks and what our work actually requires.

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

RECEIPTS FROM APRIL 1, 1911, TO JANUARY 31, 1912

OF the $909,000 which the General Assembly has requested the churches to raise this year for the work of her four Executive Committees and the Bible Society, $129,000, or fourteen per cent. is for the work of this Committee, to be divided: one-third for Education for the Ministry, one-half for Ministerial Relief, one-tenth for the Assembly's Home and School, and one-fifteenth for Schools and Colleges. In addition to this the Assembly requests that $185,548.46 be added to the Endowment Fund—making it "at least $500,000 as soon as possible."

REGULAR CAUSES.

ALL CAUSES.—Of the $129,000 asked by the General Assembly for all these causes for the year we have received $62,827.08. During the same period last year we received for all causes, $73,622.16—a decrease of $10,795.08. This leaves a balance of $66,172.92 to be raised in the next two months.

EDUCATION FOR THE MINISTRY.—Amount requested, $43,000. Amount received first ten months of year: Churches, $13,691.72; Sabbath-schools, $318.63; societies, $358.27; individuals, $576.84; legacies, $74,53; refunded by Candidates, $462.50; miscellaneous, $184.91. Total $16,067.40. Total amount received in same period last year, $21,931.11. Decrease, $5,863.71. Amount yet to be raised for Ministerial Education, $26,932.60.

MINISTERIAL RELIEF.—Amount requested, $64,500. Received, April-January: Churches, $15,493.84; Sabbath-schools, $604.23; societies, $120.80; individuals, $390.50; interest from Endowment Fund, $13,410.60; legacies, $206.44; refunded, $25.00; miscellaneous, $329.93. Total, $30,581.34. Received during same period last year, $33.115.88. Decrease, $2,534.54. Amount yet to be raised for Ministerial Relief, $33,918.66.

THE HOME AND SCHOOL.—Amount requested, $12,900. Received, April-January: Churches, $5,558.60; Sabbath-schools, $1,007.25; societies, $495.16; individuals, $1,792.42; legacies, $68.10; miscellaneous, $95.68. Total, $9,017.21. In addition to this we have received from board, rent, and tuition, $5,147.75. Received during same period last year, from both sources, $16,389.45. Decrease, $2,224.49. Yet to be raised for the Home and School $3,882.79.

SCHOOLS AND COLLEGES.—Amount requested, $8,600. Received, April-January: Churches, $1,910.11; Sabbath-schools, $44.98; societies, $23.54; individuals, $11.07; miscellaneous, $23.68. Total, $2,013.38. Received in same period last year, $2,185.72. Decrease, $172.34. Amount yet to be raised for Schools and Colleges $6,586.62.

SPECIAL FUNDS.

SCHOOLS AND COLLEGE LOAN FUND.—No special amount requested. Amount of Fund March 31, 1911, $4,956.17. Received, April-January Churches, $2.70; societies, $650.50; individuals, $675.00; miscellaneous, $153.74. Total, $1,481.94. Received in same period last year, $1,602.63. Decrease, $120.69. Total amount of Scholarship Loan Fund, $6,438.11.

ENDOWMENT FUND OF MINISTERIAL RELIEF.—No part of the regular collection is given to this Fund. Amount requested, $500,000 as soon as possible. Of this amount $304,810.25 had been required up to March 31, 1911. Received, April-January: Churches, $1,334.00; Sabbath-schools, $160.45; societies, $120.69; individuals, $1,507.40; legacies, $6,511.75; miscellaneous, $7.00. Total, $9,641.29. Received in same period last year, $7,063.77. Increase, $2,577.52 (including an increase of $5,886.75 from legacies). Total amount of Endowment Fund, January 31, 1912, $314,451.54. Amount yet to be raised, at least $185,548.46.

On account of this large falling off in receipts to all four of the regular causes mentioned above, our work has been placed in a most serious condition. Unless there is a large increase in the amounts received at our office during this month, all of our work must be materially curtailed. We desire to call this matter to the earnest and prayerful attention of our churches, Sabbath-schools, societies, and individuals, and urge all to enlarged liberality at this time of our great need. Please send all funds to Mr. John Stites, *Treasurer,* Fifth and Market Streets, Louisville, Kentucky.

WEEKLY OR ANNUAL OFFERINGS

REV. HENRY H. SWEETS, D. D. SECRETARY

AT the earnest request of the General Assembly many of our churches are abandoning the "annual offering" plan of benevolence and substituting the weekly offering.

The use of the duplex envelope, one part to contain the offering for the local expenses and the other that for the benevolent causes, has proved both helpful and inspiring.

The Assembly, through a careful, hard working Committee has looked over the whole field of our church's operations, both at home and abroad, and has carefully estimated the relative needs of all the departments of her work. The Synod and the Presbytery through their Committees, have decided what must be added for their distinctive work and through the Presbyteries, these amounts have been made known to the churches.

When you hold before you your duplex envelope you can feel the inspiration that comes from a knowledge that you are having your part in the universal work of the Kingdom of God. You may have the consciousness of a new fellowship with the Divine Saviour as you are laboring together with Him for the salvation of the world.

You may hear the call of the ever present needs of the home church; the appeal from the destitute parts of your own Presbytery, and from the schools and colleges and mission fields of your Synod; the cry of the Negro, the Indian, the Mexican, and the other foreigners within our gates, of the mountaineer and the men and women and children on the great frontier of our country, the appeal of the twenty-five millions in China, Japan, Korea, Africa, Brazil, Mexico and Cuba who are out in the night of darkness and hopeless despair; the call of the godly young men from poor homes who say: "Lend us a little aid as we take the costly preparation to enter those needy fields to serve our Master;" the mute appeal from the aged and infirm who have borne the burden and heat of the day and can serve no longer and the needy widows and little, helpless orphans who have shared the privations of these who have ceased from their labors; and the cry of the ignorant, and of the youth for the Bible and helpful literature. And above all of these calls we may hear the tender call of our Lord and Master, who died not for our sins only, but for the sins of the whole world, as He says, "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto me."

In what other way can each one of us more effectively or completely fulfill the command of Him who said: "Ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria and unto the uttermost parts of the earth?"

For this year the General Assembly has asked for her work, $909,000 to be used: for Foreign Missions, $550,000 or sixty per cent.; for Home Missions, (including Colored Evangelization), $190,000 or twenty-one per cent.; for Christian Education and Ministerial Relief, (including Education for the Ministry, Ministerial Relief, Assembly's Home and School, and School and Colleges), $129,000, or fourteen per cent.; for Publication and Sabbath-schools, $30,000 or four

per cent.; for the American Bible Society, $10,000 or one per cent. This is only $3.25 per capita of the membership of our church. It does not represent the real requirements and opportunities of our church, but only the lowest and most conservative estimate of the present, actual needs.

The great privilege of worshiping God with our substance and enjoying this fellowship with Him should not be relegated to a monthly or annual service, but "on the first day of the week let each one of you lay by him in store, as God hath prospered him." Should there be no service in the church, see that the offering is in the duplex envelope and pray God's blessing upon all the lines of work in which you are thus vitally and personally having a part.

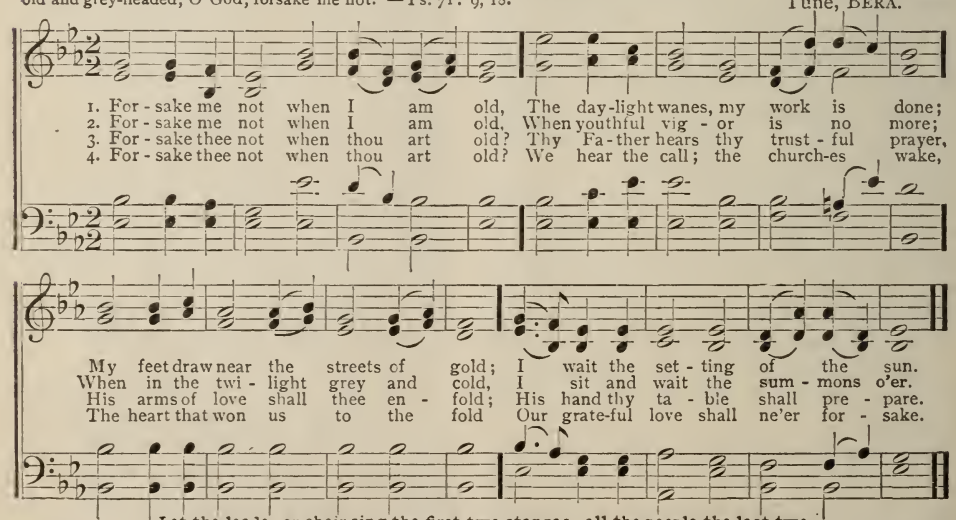
FEBRUARY OFFERINGS

The following offerings were received during the month of February: Education for the Ministry, $1,336.47; Ministerial Relief, $2,606.91; Home and School, $2,097.23; Schools and Colleges, $233.87. Total, $6,274.48. Total for February 1911, $5,586.34. Increase over last year, $688.14. Endowment Fund of Ministerial Relief, February, 1912, $89.16. February, 1911, $1,501.78. Decrease from last year, $1,412.62; Schools and Colleges, Loan Fund, February, 1912, $103.60. February, 1911, $723.50. Decrease from last year, $619.90.

THE AGED MINISTER'S PRAYER.

"Cast me not off in the time of old age; forsake me not when my strength faileth. . . . Now also when I am old and grey-headed, O God, forsake me not."—Ps. 71: 9, 18.

Tune, BERA.


1. For-sake me not when I am old, The day-light wanes, my work is done;
2. For-sake me not when I am old, When youthful vig-or is no more;
3. For-sake thee not when thou art old? Thy Fa-ther hears thy trust-ful prayer,
4. For-sake thee not when thou art old? We hear the call; the church-es wake,
My feet draw near the streets of gold; I wait the set-ting of the sun.
When in the twi-light grey and cold, I sit and wait the sum-mons o'er.
His arms of love shall thee en-fold; His hand thy ta-ble shall pre-pare.
The heart that won us to the fold Our grate-ful love shall ne'er for-sake.

Let the leader or choir sing the first two stanzas, all the people the last two.

Copies of this song can be secured, free of charge, by writing the Secretary of Christian Education and Ministerial Relief of the Presbyterian Church in the United States, 122 Fourth Avenue, Louisville, Ky.

FOREIGN MISSIONS

Rev. H. F. Williams, D. D., Editor, 154 Fifth Avenue North, Nashville, Tenn.

MONTHLY MISSIONARY MEETING

IN January a copy of the Year Book of Prayer for 1912, was mailed to each pastor. Accompanying it was a circular letter calling attention to the ten outline programs suggested for use in Monthly Missionary Meetings. The sending of the Year Book was preliminary to the presentation to the pastors of all our churches of a plan for holding regularly, once each month, a missionary meeting. The missionary meeting was suggested as the first step toward the promotion of systematic missionary education in the churches, using one of our mission fields each month, as the topic. This plan was decided upon after full consideration by the Literature and Education Committee, and conference with a number of pastors. The cordial endorsement of the plan by a large number of pastors seemed to insure the success of the movement and justified the sending of a communication to each pastor giving further details of the plan.

THE PLAN FOR THE MONTHLY MISSIONARY MEETING

To again bring the matter to the attention of our pastors the substance of the circular letter that was sent out is published in these columns:

At no time in the history of the Church has there been such widespread interest in missionary education. There is large demand for a better knowledge of the foreign missionary enterprise of the Southern Presbyterian Church. As the beginning of a well organized and progressive system of missionary education the Executive Committee of Foreign Missions, through its Committee on Literature and Education, has formulated a plan, the beginning of which is to ask the co-operation of pastors and the missionary committees of the churches in the holding of a

Monthly Missionary Meeting.

This meeting is to be held regularly at a time selected by the pastor and session of each church. It may be appropriately held on a selected Sunday evening of each month, or at a prayer meeting.

The plan is purposely made as simple as possible. In the Year Book of Prayer, a copy of which has been sent to all our pastors, there will be found "Suggestions for Ten Missionary Programs," in the form of an outline on each of the ten chapters of "In Four Continents."

To aid pastors and missionary committees in arranging for and holding these proposed monthly meetings, there will be supplied each month literature, prepared by Rev. H. F. Williams, Editor, to be mailed on the tenth of the month preceding the meeting. This literature will give the latest items from the foreign field, especially from countries that are being considered in the outline program.

To cover the expense of mailing this literature a nominal charge of 25 cents per year will be made.

The plan will be put into operation when as many as one hundred pastors agree to co-operate, by sending in their names, with the 25 cents for the literature for one year.

Conferences have been held with a number of pastors, and the plan has received such cordial approval that its introduction is almost assured. A prompt response is requested, as it is proposed to begin with April or May, 1912.

In a short time the superintendents of all Sunday-schools of our Church will receive a letter regarding the introduction of a brief missionary program in connection with the opening or closing exercises of the Sunday-school, once a month. Through the Monthly Missionary Meeting in the church and the monthly exercise in the Sunday-school it is believed the foundation will be laid for the beginning of a comprehensive plan of missionary education in our churches.

THE MONTHLY MEETING ASSURED

The response to the foregoing communication has been most gratifying. There will be not less, and we expect more, than two hundred churches, with both large and small membership, that will enter into the plan to hold a meeting each month. Having this assurance the literature will be prepared and sent out in time for the holding of the first meeting in April. It is hoped that all pastors who have signified their adoption of the plan will, without fail, begin the series in the month named. The literature which will be sent in a form resembling Field Reports, will be mailed in time to reach the pastors about the 20th of March. It is suggested that the date of the meeting be fixed and held regularly on the date indicated. A large number of pastors have suggested the first Wednesday night, or the first Sunday night in the month. We trust this will meet the approval of a large number of churches that will join in the plan. It is earnestly urged that pastors who desire the literature at once send in their names with the 25 cents for the literature.

THE PLAN APPROVED

We have received a large number of letters approving of the plan. We print an extract from the letter of Rev. C. R. Nisbet, pastor of the Central Presbyterian Church, Kansas City, Mo., as, in a general way, voicing the cordial endorsement that has been given by pastors from all parts of the General Assembly.

"This idea is a splendid one for the reason that it does not multiply meetings, calls for a time when the men as well as the women, can be reached; places the best material in our hands with which to make the meeting instructive and entertaining, and furnishes help in solving the problem of the Wednesday evening service by introducing variety and matter of vital importance to the life of the Church. Best of all it will, I believe, interest more men in missions, and thus deepen interest in the work of the Church, which is vital to all the other activities of the Church."

THE CLOSING OF THE YEAR

About the time our readers are receiving their April number of the MISSIONARY SURVEY the books of the Executive Committee will be closing for the year ending March 31st, 1912. The receipts for the month of February will show a gratifying increase. It is hoped that the month of March will be the greatest month of the year and that the contributions from all sources will be sufficiently increased over last year to materially reduce the debt.

THE WHIRLWIND CAMPAIGN

Readers of the MISSIONARY SURVEY will be delighted with the splendid increase in the circulation of the publication. We are informed that the number of subscribers already approximates 20,000, and an effort is being made in what we may well call a "Whirlwind Campaign" to increase the paid subscriptions to 25,000 by the time of the meeting of the General Assembly in May, 1912. We suggest, indeed, earnestly request that at the meetings of the missionary societies in April a place be given on the program for making plans for a canvass, not only of the membership of the society, but of the membership of the entire congregation. In the program for the home missionary societies, prepared by Miss Lambdin, the "Whirlwind Campaign" is included as a part of the exercises. We have not thought it necessary to duplicate this plan in the program given for the foreign missionary societies as the one suggested can be easily adopted and used at the foreign missionary society meetings. Let everybody resolve to add new subscribers to the list, and the goal will be gained. Literature, sample copies, etc., will be cheerfully supplied by the Presbyterian Committee of Publication, Richmond, Va.

CHINA FAMINE RELIEF FUND

The famine conditions in China durin the present year are more distressing than during the famines of recent years. A General Relief Committee has been formed in China, with headquarters in Shanghai, composed of representatives of all countries. The Red Cross Society has recently issued an appeal for funds to be distributed through the Shanghai committee. This is a very worthy movement and no doubt there will be a generous re-

sponse to the appeals of this world-wide beneficent Society. At the Laymen's Missionary Convention in Chattanooga the appeal of the Red Cross Society was presented and a large number of envelopes distributed for the collection of funds. While giving unreserved endorsement to the Red Cross Society, it is of greatest importance to the Southern Presbyterian Church that contributions from individuals or churches should be forwarded to China through our Executive Committee of Foreign Missions. From personal observation, closely following the famine period in 1907, we know how large a factor in the present open door to our missionaries in North Kiangsu, the distribution of relief in the name of Christianity has been. The tickets that were issued were so stamped that every recipient that could read knew that the relief was the gift of Christians. The present famine area includes a population of at least three million people. A part of this population is located along the Yangtse River not within the bounds of our North Kiansu Mission. A large proportion of the starving people are in territory along the line of the Grand Canal in the region of Tsingkiangpu, Suchien and Hsuchoufu. By sending the contributions to Mr. W. H. Raymond, Treasurer of the Executive Committee, the fund will be distributed in the name of Christ by our own missionaries, and will be wisely administered and will release the funds of the Red Cross Society to the amount that our churches contribute to be distributed in other sections of the Empire where the people are starving. Any remittance received for famine relief is immediately forwarded to the treasurer of the North Kiangsu Mission. We desire to give emphasis to the statement that the suggestion to send the funds through our treasurer is in no way expressive of a lack of confidence or appreciation of the Red Cross Society, but wholly to place the offerings of our church among the distressed and dying people, who are our own, in a missionary sense, on the foreign field, in such way that the recipients will be grateful to the missionaries as the ambassadors of Christ.

THE CONGO MISSION—TOPIC FOR APRIL, 1912

H. F. WILLIAMS

THE field chosen for the topic in April of each year is our Congo Mission. The story of this Mission is one of the most thrilling in modern missionary annals, and the use of the topic in the meetings of the women's missionary societies, and the monthly missionary meetings of the churches will do well to acquaint themselves with the early history of the work in Central Africa. The sketch by Dr. Morrison, a leaflet that is sent for two cents, gives an account of the Mission and its beginning, and up to the time the sketch was written. The memory of our pioneer missionary, Rev. S. N. Lapsley, should be kept fresh in the minds of all, especially the young people. A brief sketch of his life would be an appropriate topic in each missionary meeting held in April. The building of our first steamer on the Congo, the "Lapsley," its value to the Mission, the sad disaster when it was wrecked, and the building of the new "Lapsley," the best missionary boat on the Congo, the large service it has rendered to the Mission, the estimate in which it is held by the natives as they call it "God's boat," make interesting material for missionary programs. The communications from the Congo Mission printed below will be read with interest, and it is hoped, multiplied in the meetings held during each month. As great as has been the work of the Congo Mission in past years there is every promise of larger things in the future. The thrilling result of the ten minute presentation made by Rev. Motte Martin at the Laymen's Missionary Convention in Chattanooga, the profound impression created by the volunteers who lined themselves

along the platform, ready to go to the field when the way is clear, may well be presented in the program. The young men and young women ready to go to the front, and the pledges already made by individual laymen and churches amounting, in aggregate, to nearly $50,000, are all prophecies of larger activities and consequently larger results in the Congo. It is a significant fact that at the most critical time in the history of the Mission when the field is so widely open, and the necessity of enlargement of the work if what has been done in the past is to be made permanent, the Holy Spirit, in a way most remarkable, moved the home church to provide the workers and the means to send them to the field. We may well expect to hear of many thousands being brought to the knowledge of Christ, and of an increased number of trained native workers who will become the largest factor in the ultimate evangelization of the Congo field.

THE TRUTH WINNING OVER THE FALSE IN CONGO

J. G. PRITCHARD

THE community of Malange (Luluaburg), is about 130 miles up the Lulua River, from Luebo, but it is impossible to reach either place by water, as there are many rapids between.

Malange was one of the first places where the State established a Post, and it was the first place that the Catholics, located a mission in the great Kassai District of the Congo. This was even long before our dear Lapsley came to Luebo for the first time. And at present the Catholics have a very large mission here, with many priests and sisters.

There are five large villages here that make up the community, with an estimated population of from 300 to 8,000 in each village. We have a splendid work going on in four of these villages, and from what I have seen, ours is a much larger, and better work by far than that of the Catholics.

In the smallest of these villages, where I am, at present, practically every member of the village that is old enough is a church member. And I have never seen a more attentive congregation during the service. And they mean business too. For many of our very best teachers and Evangelists come from the village. The chief of the village, is an elder in the church at Luebo, and is the head of the native workers in this district. He was converted here while a soldier of the State. He at once started the true practice of his religion under much persecution from the State and the Catholics. But nothing stopped him, as he had the true and living Christ on his side, and he has his reward—in having almost a model Christian village. He gave up many wives, and now his family life is almost perfect. Yet all this was done under the very shadow of the great Catholic mission here, and 130 miles from our support at Luebo.

Two of the other largest chiefs here, under the influence of the Catholics, held out for a long time and would not allow our teachers to work in their villages, but they finally saw the true light, and asked for our evangelists to be sent to their villages; they were sent and are doing a splendid work and have the respect of the chiefs, and the State to a degree that is surprising, for it is more than Catholics could ever do. But the Catholics still do all that is possible to undo all that our people have done. However, it is not so easy to undo the truth.

Then there is another village that is almost to a man, members of our Church, and the Catholics have no work in it at all. And the people are good live wide awake missionary Christians, as they send out many teachers, and are the means of the Gospel being carried to many a dark corner.

So here is how things stand: There are five villages; the first of which is a large new village. The Catholics have a small work, but the chief and many of his peo-

ple want the true gospel, and have said so many times, but they say that they are afraid of the Catholics, as our mission is so far away; but that as soon as we put a missionary somewhere near here, they will come to us as a whole. And they will, as we have many hundreds of these same people on the church roll, in other parts of the country.

Second: There are two large villages where there is both the Catholic and our work. In both villages our teachers are highly respected by the chiefs, and they help our work all they can, and I know that they prefer our work to that of the others. But they wisely allow both works to go on, and you know that the truth always wins.

Third: There are two villages that are almost entirely made up of members of our church, and the work could hardly be on a higher plain.

Fourth: Here is what the State officers, who are Catholics themselves, think. One of them said to me, that whenever he had a case up before him from a Catholic village, he was at once on the look out for lying, and false testimony of all kinds. He didn't say anything of our work, but just a few minutes before, one of our people came up, and the officer heard his case, and almost at once decided in his favor. The other party was a Catholic. Now this man was a Catholic himself, and this is all going on right under the nose of the Catholic mission.

Fifth: I believe that if we had two missionaries here, that the Catholics would be put out of business in short order. But who is to come here? THERE IS NO ONE AT LUEBO OF IBANCHE THAT CAN BE SPARED. And what can come from the home-land, when we hear that there is a strong likelihood of some of the forces on the field, being called home, on account of the lack of funds. I have this question to ask those of you that read this and who have put your money and prayers into the above work. Are you going to allow the missionaries that are here at Luebo and Ibanche to be called away, and leave these people to be crushed by the false prophets of Rome?

THE TRAINING OF EVANGELISTS IN THE CONGO

REV. L. A. DE YAMPERT

ONE of the most important features in the propagation of the Gospel in Central Africa is the training of our native evangelists. The selection and preparation of these native workers requires the patient and careful work of the missionaries through a period of several months. These native workers must be gathered from a crude element whose early surroundings and tendencies have not been wholesome, and who, from force of custom and superstition have been under the full sway of evil and degrading influences. First, there must be the transforming power of the Gospel in regeneration, and then from such there must be the careful selection of those who can successfully be leaders. Our plan of training our evangelists and teachers at present may be summed up as follows:

For instance, a boy or several boys, come from some near-by or distant village. Perhaps the chief or one of our evangelists have sent these boys in for more work and instruction. The smaller boys are put into the homes of the missionaries and become a part of their household. They are sent to school and cared for until they become good helpers in general. Our Mission has been established long enough for some of these once little boys to become grown men and develop into our most efficient evangelists. Two of these boys are ruling elders in the Luebo Church.

The larger boys are put to work at the station and assist in carpentry, printing, brick-making, and the general work about the station, out of school hours. In this way they earn their board and clothing. The missionary is ever on the alert to find bright, active boys, and when found, to encourage them in the particular line of service to which they seem to be suited. In the schools the boys are taught reading, writing, spelling and counting.

If they show an aptitude to learn, and are aspiring, they are encouraged toward preparation for the ministry. When they have shown their fitness for testifying, instead of being assigned to ordinary work in the afternoon, they are sent out with the evangelists to near-by villages to daily services. In this way they get experience in the way of conducting services, and later are put in charge of catechumen classes in some near-by community. They report each week in the meeting of the evangelists the progress and condition in these classes. They are also given a little class in the day school in the village and are given a weekly allowance for food, and about three francs (60 cents) for clothing. They have now reached the stage of what we call teachers. After several months experience they may go and release some of our regular evangelists who have been away for a year or more. When they go to such places the men are made regular evangelists and take with them to the distant villages their wives and families, and are expected to conduct regular work in a term of one or two years. Some return to Luebo and are further taught about the general church and school work, and when prepared are sent out to new stations. A great many of our evangelists in far distant villages have gathered about them bright boys who help them very much. These helpers assist in the day schools and some are sent to distant villages to preach and teach. Our missionaries on their itineraries have found many such teachers doing good work. This is a great agency in preaching the gospel in far distant sections of our field.

Our ruling elders and deacons are selected from our best trained evangelists. These men bear their share of the burden of work resulting from our depleted force of missionaries in a wonderful way. The oversight of the church membership is assigned to them, including the discipline of communicants. They help in settling all church difficulties. Not all of our evangelists and their workers succeed, but the large majority are consecrated workers who faithfully follow out the instructions they have received from the missionaries in their preaching of the gospel, teaching in the schools, etc.

CHURCH OR SHED AT LUEBO.

The Mission greatly needs a man who would give his entire time to the teaching and training of native evangelists. However many missionaries may be sent to the field we must look to and depend upon the native workers in the final evangelization of our field in Central Africa.

A FEW CHARACTERISTICS OF THE BAKUBA PEOPLE

MRS. JAMES McC. SIEG
Ibanche

THE Bakuba people, with their many distinct characteristics, and their several peculiarities, and oddity of ways at once present interesting study to the foreigner. They are a proud and aristocratic people, lovers of art rather than work; much given to dressing and ornamenting the body, and with all, exceedingly fond of self-ease and pleasure.

In appearance, this large tribe is very dignified, erect and tall of statute, thoroughly developed, and possessing a fair amount of ease and grace in bodily carriage. Very pretty and distinctly unique in their native domestic dress, of *mpeca* cloth, gathered into a full skirt, one end of which is carelessly thrown over the left shoulder. This *mpeca* is often died in bright coloring of red, and decorated with fringe or tasselling. Another noticeable article of Bakuba dress is the small cone-shaped cap, fancifully designed and woven of palm fibers. This simple head-gear is made secure by the use of a metal hat pin, from which dangles a small bell-like pendant. The cap is only worn by the Bakuba men, and in first adopted as a sign of having reached the full years of manhood.

Exceedingly clannish and self-centered are the Bakuba, full of affection and love, only for their own tribe and people. Upon all others, not of their clan, they look with more or less disdain, and especially as regards the great Baluba people, considered by the aristocratic Bakuba as greatly their inferiors, and best fitted to serve in slavery. Hence with all their devotion and kindness for their own tribesmen, very little affection is bestowed upon the stranger.

Great respect is given to elders among this proud tribe, a characteristic most clearly seen in the willing homage offered by subjects to their chief. It is supposed that a certain amount of this esteem is prompted by fear and policy, but carried out in form nevertheless, with exacting minuteness. No subject or inferior person ever speaks in the presence of his superior, until addressed, and then, only after quietly clapping the hands, as if in acknowledgment of some great favor conferred. If the chief, perchance, is seated upon a chair his subjects present sit flat upon the ground, and only stand when their leader arises. Absolute quiet always exists in the presence of those in authority. Every man, woman, and child, from infancy, learns to know and reverence the name of their great king, Lukenga. In all the realm, none dares to speak to him, until the proud monarch makes known his desires.

Strange as it may seem for a heathen people, there is displayed by the Bakuba, a vast deal of artistic temperament. Not only does this talent manifest itself in their beautiful woven cloth and dress, but also in the construction of their houses, as they work here and there into the walls their odd, attractive designs. These ingenious designs, some more intricate than others, are also displayed in their strongly woven mats and variously shaped baskets, and ornaments. Oddly carved wooden cups, small boxes, idols and even coffins are often found among the Bakuba. With this art-loving tribe, these articles are all treasures of great value, moreover, are highly esteemed, often because of their former possession by some ancestor.

A death among the Bakuba most pitifully shows their heathen helplessness! Such an occasion is always accompanied by great mournings and weepings, and sing-song chantings of wild weird wailings, as they carry the body of the dead in long procession to its birth-place for the burial ceremonies. Should the deceased be one of high rank, or a near relative to the living chief, the body is then embalmed, dressed in Bakuba costume, ornamented with beads, shells, fetiches, etc., and placed in sitting posture in a nearby shed, to be mourned and wept for, by friends,

relatives and villagers. This weeping and bewailing, sometimes continues for three or four days, and occasionally for many weeks. At the time appointed for burial the body is laid away in a neatly designed coffin, in which are placed all the personal possessions of the dead, such as knives, shells, trinkets beads, and charms. This funeral right is performed in order that the departed one may not fail of provisions in the spirit land.

FROM TUSCALOOSA, ALABAMA, TO IBANCHE, CONGO FREE STATE

MRS. ALTHEA BROWN EDMISTON

GREAT was our joy when we received a message from the Executive Committee at Nashville that the way had been opened for our return to the Congo, for, knowing the great need, we longed to be back on the field. Our departure from the homeland this time was with greater feeling of sadness than when we sailed for Africa nine years ago. We were leaving many loved ones whom, because of declining years and feeble health, we could not hope to see again in this life. Then there was our dear little five-year old son to be left behind. When the time came to separate from him the pain of parting was inexpressible, but God supplied the needed strength for which we had prayed.

We left our home in Tuscaloosa, August 16, 1911, for Philadelphia, where we met our outgoing missionary, the Rev. R. D. Bedinger. The trip across the Atlantic was very pleasant. The ocean was never rough enough to make us seasick. On board was a number of congenial passengers, among whom were four ministers and many Christians. We had services on Sunday, at which Mr. Bedinger preached. The only sad feature in this part of the voyage was the sudden death of our ship's doctor, who passed away the first night we were at sea. Twelve days brought us to Liverpool and from there we went to London. Our long-time friends of the Mission, Messrs. Whyte, Ridsdale & Company, gave us every assistance.

After getting our outfit and other supplies and leaving Mr. Bedinger to study French, we went to Antwerp, Belgium, from whence we sailed Saturday September 23rd, on the Steam Ship "Brussillville." When we got on the ship we found, to our delight, eight other protestant missionaries. Some returning and some going out for the first time. The American Consul to Sierre Leone, Dr. T. W. Yerby, of Memphis Tennessee, was also among the passengers. The sea was most placid all the way and the sunsets were glorious. We saw several whales and hundreds of poipoises and flying fishes. Our ship made a number of interesting stops. The first was at La Palice, France, where we took on the last mail and some passengers. Next we stopped at Teneriffe, Canary Islands, where we went ashore and bought some nice fresh fruits, and our ship took on two hundred tons of coal. We also stopped at Decar and Grand Bassam, French towns on the West coast of Africa. Again we stopped at Freetown, Sierra Leone where our ship took on another two hundred tons of coal. Then we came to Banana, near the mouth of the Congo River, where we took on the river pilot, then to Boma, the capitol of the Congo. Here we spent two days unloading cargo, and finally we came to Matadi where we disembarked Saturday, October 14th. Here we were entertained by Dr. A. Sims of the American Baptist Missionary Union. Early the following Monday morning, we left on the little African train for Leopoldville. The train not being able to travel after dark, we spent Monday night at Thysville, a very pretty little foreign town about half way between Matadi and Leopoldville. The next day, continuing our journey, we reached Stanley Pool, where we spent two weeks being

entertained by Mr. and Mrs. Rudland, of the Congo Balolo Mission. It was here that we met Mr. and Mrs. Rochester, of our own Mission on their way to America.

The "Lapsley" came in due time and we began, November 3rd, our journey up river. Mr. and Mrs. Harris, who were once missionaries to the Congo and who are now working under the auspices of the Anti-Slavery and Aborigines Protection Society, were our guests on board. This trip up river was the most interesting part of our journey. The "Lapsley" is a lovely steamer, and Mr. Scott is an excellent captain and did everything he could for our enjoyment. The rainy season having just begun, the scenery along the banks of the river was most pleasing and attractive. Then too, we frequently saw huge elephants and buffalos feeding on the plains. Also crocodiles and scores of hippopotami and many wild geese and ducks. One day the captain killed a large black monkey, of which the natives made stew. But best of all, as you perhaps already know, the "Lapsley" is a floating church and each morning before the steamer starts on its daily journey, the members of the crew offer up prayers and songs of praise to God, and every night is observed the regular evening worship. Each Sunday at 10 o'clock (for the "Lapsley" never runs on Sunday) there is a regular preaching service, and prayer meetings on Wednesday and Sunday nights. We stopped at two villages where the Gospel is being preached by native evangelists from Luebo. At each of these places the members of the "Lapsley" always hold a service for the people. A prayer offered by one of the members of the village was most touching. Among other things he prayed: "O God, we thank thee that while we were in darkness and in the midst of death. you sent your messengers to save us and to lead us into the light, and now we have life eternal through Jesus Christ."

There were, however, other features of the voyage up river that gave us much sadness, for we passed many, many villages that, from all appearances, were in total darkness having not the least knowledge of the Saviour or of the true God. Then again, one day as we were approaching a trader's post on the bank of the river two white men stood on the bank waving a white flag, asking our steamer to stop. When we had anchored, they came on board quite excited and said "We have a very sick comrade, please help us to do something for him." But while they were yet speaking, another came saying: "It is no use, he is dead!" It was indeed a sad occasion. The dead man was just twenty-five years of age and had been in the Congo only three months. After rendering what service we could to the bereaved parties, our boat went on its way and finally came, Saturday November 18th to Luebo where we were most warmly greeted and welcomed by all our fellow missionaries and hundreds of the natives. O, how our hearts were thrilled with joy when we heard those on the shore singing: "Onward Christian Soliders" and those on the boat take up the refrain. The next day in spite of the threatening rain, the church was filled at the morning service, and in the afternoon there were more than nine hundred present at the Sunday School. Our hearts were filled with sorrow, however, when we saw the grave of our dear Mrs. Morrison. It had been just a year since her death. Poor Dr. Morrison, being sick with a fever, looked very lonely.

Having spent three days at Luebo, we began our thirty-five mile journey through the forest to Ibanche at which place we arrived late in the afternoon of the same day and were most cordially received by Mr. and Mrs. Sieg, who were alone on the station. They had our home most pleasingly decorated for our reception and everything was done by them for our comfort and happiness. Thus, after a journey of three months and six days, we reached our final destination. We are now quite settled and have begun our regular work on the station. We do greatly rejoice to be back in the work so dear to our hearts. We wish again to thank those who gave so liberally and freely toward our traveling expenses, and we wish to give them the deepest assurance of our best and most faithful service.

FROM LEOPOLDVILLE TO LUEBO

MRS. RACHEL BOYD SCOTT

[Mrs. Rachel Boyd Scott, wife of Mr. Scott, who is in charge of our steamer, the *Lapsley*, in the Congo, in a personal letter writes entertainingly of her experiences at Leopoldville and of the journey up the river to Luebo. The following extracts are taken from her letter:—H. F. W.]

I HAVE had quite a variety of experiences since I came to the Congo, seven months ago. While staying at Kinchasa, which might be called a surburb of Leopoldville, I started a school for the wives and boys of the steamer men who came from Luebo. It helped me with the language, and I trust was some help to them. Of course, we were anxious to be on our way to Luebo and were happy, indeed, when the day arrived when the overhauling and repairing of the "Lapsley" was completed and we were to depart. The first three days of our journey we got along nicely but after that we were in constant trouble with low water. It seemed that no sooner than we got off of one sand bar we got onto another. It was Mr. Scott's first experience in taking the "Lapsley" up the river in low water. After we got as far on our journey as the Lulua river we stranded on a sand bar for thirteen days. One of the experiences of these days was that one of the Kassai Company steamers passed down with Rev. Motte Martin on board, going home on furlough. Along with him were two missionaries of the British Baptist Missionary Society who had been on a visit to Luebo. At a point farther down the river than we were stranded, Mr. Martin and the friends with him were to change steamers. The steamer that was to take them down the river had not arrived and so they had opportunity to come back and spend the night with us on the "Lapsley." How we enjoyed having them!

During our experiences while on the sand bar a sad incident occurred. When we left Stanley Pool the wife of one of the wood-choppers was sick. On the voyage she developed sleeping-sickness. She suffered a great deal and finally her condition became so serious as to be beyond all human help. She passed away early one morning and we buried her in the forest that lined the shore where we were stranded. As I stood in that dense forest and saw the body laid away, I thought of the words, "Till He come," and also thought how great the need of this people for the gospel of Jesus Christ who alone can bring them the Light which can dispel their darkness and give them a hope for this life and the life to come.

At last the water in the river rose sufficiently for us to finish our voyage. What a welcome we got at Luebo from the hundreds of people at the beach, along with the missionaries. It alone was worth coming to Africa to witness, and to hear the songs that were sung on the "Lapsley" and echoed back from those on the shore. The missionaries came on board, followed by the girls from the "Pantops School, all to say "Muoyo," their word of welcome. After a while we were taken to the station at the top of the hill. After dinner we went to the two o'clock service in the church, or shed. The crowd was a sight in itself. After the service we visited the printing office, work shops, stores, missionary houses, and then my own home. I at once fell in love with Luebo. Two weeks later I started going to school and enjoyed it very much. This was interrupted, much to my regret, when it came time for the "Lapsley" to go down the river. I write from the steamer. I have again started a school for the boys on lower deck from nine to eleven A. M.

These are only a part of the experiences of the new missionary in the Congo, of which the editor has asked me to write. We are happy in the work and are grateful for the privilege of joining the company of missionaries who are giving their lives to the redemption of these people.

A LETTER FROM A CONGO SCHOOL GIRL

[Both our younger and older readers will read with interest and delight the letter written by one of the girls in the Pantop's School, in charge of Miss Fearing, at Luebo, which we print in the Baluba-Lulua language, followed by a translation made by one of the missionaries. The letter is a message to the children and young people of our Church.—H. F. W.]

Luebo, Aflik, Congo Beling,
Disem 4. 1911.

Balunda bayni nakunutumina

muoyo kunudi aku nudi bakole inyi Meme mulunda wenu ndi biinyi mukole. Balunda banyi, mucima winyi udi usanka buala bua kunufundila mukanda eu. Kuetu kunoko ku Kassii kudi kuimpe be. Bana ba Mama Feauling bakunutumina muoyo a bungi kunudi. Kunoko tudi bietu ne mudimu wa sukulu matuku onso. Tudi bietu mu luhangu lua Mama Feauling ba bungi. Ndi musue nutumina bianyi mukanda mukuabo. Tuetu bietu badi kunoko tudi Baluba ne Bakua-Lulua, bisamba bia bungi be. Tudi bumbuke kuetu kudi kule: tuakalua bua bualu bua lumu lutuakunvuabua bua lu bua Nzambi. Bisamba bikuabo bikadi ne bualu bua Nzambi. Tudi bietu bamunye bualu bua mikaada, kabidi tudi bamunye misambu, kabidi ne noboko.

Bakelenge betu batu batulexe bualu bua Nzambi bimpe, tudi ne disanka matuku onso. Tutu tuanulombela Nzambi bi bua kunukuacixe matuku onso. Tuetu tudi bietu ne mixikankonde mimpe bu nuenu kabidi badi bantu ba mpala mimpe be.

Ndi musue nutulombela Nzambi atutumine bantu bakuabo kunoko balue kutukuacixa ne mudimu wetu kuonoko. Bantu ba bungi badi basue bualu bua Nzambi, kadi kakuena bantu bakubakuacixanaxa.Tudi ne Mama muimpe ueu wat ukuacixa ne malu mimpe matuku onso, tusanka ku dituku ne ku dituku kuetu kunoko, kudi bana ba bungi bakese ba bungi be batu baya mu sukulu matuku onso, bakuabo bakadi bamunye misambu, bakuabo kabidi bakadi ku mikanda munene wa Nzambi.

Kuakuxika.
Ndi Biinyi mulunda wenu.
Biciduadua.

TRANSLATION.

Luebo, Africa, Congo Belge,
Decem. 4th, 1911.

My Dear Friends:

I send you greetings. You are well, I hope. I your friend, I am well.

My friends, I am very glad to write you this letter in order to let you know that here in the Kassai region we are getting along very well.

We children of Mother Fearing send you plenty of greetings. We attend school every day. There are plenty of us girls under Mother Fearing's care. Some day I want to write you again. We belong to the Baluba and Bakua-Lulua tribes. There are plenty of tribes here. We have left our villages here, which are far away, because there we heard the report about the "palaver" of God. But other tribes have not heard.

We know how to read, we also know many hymns. Our missionaries teach us well the "palaver" of God, and we are always so happy. We pray for you every day that God may help you. We are nice girls, but we know that your faces are more beautiful than ours.

I want you to pray for us that God may send us here other missionaries to help us in our work. Very many people want the "palaver" of God, but there is no one to teach them.

We have a good Mother, she is always helping us, and showing us what is right, and we are always happy. And plenty of children go to school every day: some of them know hymns, and some of them are reading in the Bible.

I have nothing more to say.

I am your friend,
BICIDUADUA.

One of the girls in Miss Fearing's home.

THE GREAT COMMISSION

Mark 16 : 15

MRS. L. E. BUFORD

When I think of this wonderful nation,
So blest by God's unsparing hand;
I rejoice that the news of salvation
Is published throughout the home land.

But my spirit is filled with anguish,
The soul within me is stirred;
When I think of the heathen that languish
For want of the life giving word.

Give ye them to eat; said the Master
The hungry multitudes feed!
Wist ye not my bounty is vaster
Than is humanity's need?

Go! into the hedges and highways,
Fulfill ye your Master's behests;
Go! into the streets and the by-ways,
My feast must be furnished with guests.

Go! call though the call be rejected,
Go! tell them that yet there is room;
Go! let not one soul be neglected,
Else, how can my Kingdom come?

Go, then, though the message be slighted,
Wheresoever men's feet have trod—
Else, how can the heathen benighted
Be brought to a knowledge of God?

Will they enter the fold without knowing
That I suffered to save them from sin?
How can ye be saved without going
Or helping to gather them in?

In the vista the latter day glory,
Doth presage the world's jubilee;
When the earth with the knowledge of Christ shall be filled
As the waters cover the sea.

When I think of the grand consummation,
The spirit within me is thrilled;
The wide world won for the Master—
The dream of the Prophets fulfilled.

Montvale, Va.

WHAT IF IT WERE MY BOY?

REV. H. W. MYERS
Kobe, Japan.

AS I sat at my desk at work, the door bell rang, and my old friend, Mr. Awaji appeared at the door. He was converted six or eight years ago, converted all over and is to-day a leading elder in the Minatogawa Presbyterian Church in Kobe. A few months after his conversion he had a long spell of sickness, and as he lay helpless, thinking over his sinful past, he resolved that he would serve the Lord as faithfully as he had ever served the devil. He has been true to this resolve, and has been a leader in his Church and in all Christian and philanthropic work ever since.

Mr. Awaji walked in with a sort of apologetic air, and said he had come to ask a favor. He knew I was busy, and would not call on me but that it was something that he could not do himself. What could he want? He pulled a Japanese newspaper from his pocket, and began to read an account of the trial of a young Englishman twenty years old, who, it was said, had come out to Pekin on the strength of a friendship with a wealthy Chinese school-mate, but had been disappointed in gettting a position. Coming over to Japan, he had gotten money under false pretenses from a bank to tide him over till he could get a remittance from home. Mr. Awaji said "What if it were my boy, without money or friends in a foreign land?" He had already asked a legal friend to undertake the boy's defense without charge, and as Mr. Awaji could not speak English, he wanted me to go to the prison, give the boy and English Testament with several passages marked, and a little money, and tell the prisoner that Mr. Awaji's home would be open to him when he was released from prison. You can imagine how willingly I undertook the "favor", although I soon found that several other foreigners and Japanese were before us in doing all that could be done to help the unfortunate young man.

"What if it were my boy?" Here is a man saved from heathenism and sin, whose heart and home are open to a degenerate Englishman whom he has never even seen. Is not this the spirit of the Good Samaritan? Is not this the true spirit of Christianity. What if it were my boy, who was without God, without hope in the world, and had never even heard of the salvation that is in Christ Jesus? Shall we not in the same spirit of my friend, give our time, our money and ourselves to this work of sending the Gospel to every creature, as Jesus commanded?

Patients in the leper hospital on Oshima Island, Japan.

INFLUENCE OF THE MISSIONARY INTEREST ON A CHURCH

REV. JOSEPH M. LONG
Washington, D. C.

THERE is that scattereth and yet increaseth." This truth will be emphatically verified in the experience of a pastor, who, because it is right, gives missions a prominent place in his plans. In proportion as he promotes interest in the world wide work from unselfish motives, the local interests of the church will be prospered. This may be a platitude, but I would like to give a personal instance of the truth of it.

My second pastorate was with a country church of limited membership and financial strength. One would say that all that could be expected of it was to maintain its own work. Yet, feeling that the people ought to have the privilege of sharing

TSING-KIANG-PU ORPHANAGE BOYS, China.

in the larger work of the Christian church and that they would be much benefitted by the enlargement of horizon, I began a series of missionary services. We had them one Sunday evening each month, and the attendance was always larger than at the usual service.

The first topic considered was "How the Gospel came to the Anglo-Saxons." It was shown that we ourselves were converted heathen, the deities our ancestors worshiped being recorded in the names of the days of the week. This suggested the logical conclusion that we ought to pass on the same Gospel to other heathen, just as the monk Augustine did to our fore-fathers. Then we followed a historical course for a few evenings, studying the work of Carey and Judson especially. Next the different missionary fields of our own denomination were reviewed, together with the work of other bodies of Christians. The foreign series alternated with subjects connected with home mission work, the Indians, Mexico and Alaska.

Papers, a page or two long, were prepared describing the country, people, customes, native religion, early missionary efforts, later work in the field, present condition and results. These were mainly compiled from missionary handbooks and magazines, and were given to different members to read. Selections were also read from recent wide-awake books of missionary travel and these received the best of attention. Several young people who could recite well rendered missionary selections. We printed hektographed programs, the reverse side of which gave the latest missionary statistics, or sometimes a map of the mission field. They were in so much demand by the people that I had sometimes difficulty in finding copies after the meeting for my own file. An immense colored missionary map spoke to the eye continually, and if some read poorly, or the auditor was not interested in a paper, the map would hold attention. At first because the collection is usually supposed to be the climax of every missionary meeting, I thought it

wise to dispense with the offering altogether. Envelopes were distributed, however, which resulted in a larger annual offering than the church had been accustomed to raise for missions. Later, in another church, the same feeling did not exist, and as the offering was expected and welcomed, we took it regularly, using the envelopes also. Some who were not professing Christ accepted papers to read, and not only conferred a favor but, as the event showed, were themselves benefited by so doing. An explanation of the map of the field by the pastor or a brief summary closed the formal part of the meeting, and time was given for voluntary remarks and prayer.

The preparation of a missionary concert by this method cost more time and labor than a sermon, but in view of the gratifying results it was not in the least begrudged. The isolation of the church, which at first thought might seem prejudicial to missionary interest, had the opposite effect, the people being the more pleased to hear about far away lands and other races. Odd it may seem, one or two who seldom came to church bought missionary literature to read more about the work for themselves. A Ladies Mission Circle was formed, consisting largely of those who were at first non-Christians, yet were regular in their attendance and showed genuine interest. The attendance on the missionary service was above that at the average meetings of the church. For these people with limited opportunities for knowing the world without, the missionary meeting possessed a distinct attraction, and apparently it never occurred to them that missionary meetings could be dull. Perhaps some were interested enough at first in the more general information given, but they were not unaffected when some tale was told of missionary heroism, or of heathen yearning for or appreciation of the light afforded by the Gospel.

The year following the inauguration of these services a genuine old fashioned revival of religion broke out with the first night of the Week of Prayer, and continued every night for six weeks, without an evangelist and without extra preaching, the meetings being devoted to prayer and testimony and public confession of Christ for the first time. It was remarkable for its spontaniety and for the permanence of the results. I have always believed that one of the contributory causes of this work was the influence exerted by the missionary meetings. Sometimes the voice of a reader in one of them had showed that his heart was touched by what he read, and these were the very ones who early took a stand for Christ in the revival meetings. We had been interested in finding that the Book of Acts was being enacted over again on the mission field, and were blest by having a day of Pentecost among ourselves. I firmly believe that any pastor, not particularly interested in missions, by giving the subject its rightful place in his work, would find that though there were diversities of operations, "the same Spirit" could, and would, bless the awakened church at home as truly as He does the activities at the front.—*The Missionary Review of the World.*

GROUND FOR ENCOURAGEMENT

J. CAMPBELL WHITE

THERE are grounds for great encouragement. Never before were so many concerned about the universal proclamation of the gospel; never before was the world so open to receive the gospel; so many capable workers willing to go; in the hands of Christ's people the funds so abundant; missions so visibly and marvellously successful; men so responsive in such large numbers. The world is accessible, and we are quickly in touch with it in all parts by our marvellous powers. The mind and heart of the world are open. The foreigner now has a wonderful welcome in contrast to what he had years ago. The multitudes

have come to believe we are among them for help. Missions have been marvellously successful. Christianity has taken firm root. In every field there are the native, indigenous workers; the work would go on if we should withdraw our support entirely. A leading Hindu paper in India, in speaking of the spread of Christianity, recently said, that if the apathy among the Hindus continues, it will be only a question of time when the change in India to Christianity will be effected. In Korea, in a city of 60,000 population, it is estimated that 10,000 regularly attend the church services. In Korea they are expecting the evangelization of the world in this generation. They have no other thought than that. I am glad the Southern Presbyterian Church is going to set up an adequate force for the finishing of the task in Korea. I trust you will plan the same for all your other fields. If the world is ever to be evangelized we must simply multiply our agencies.

REPORT OF TREASURER EXECUTIVE COMMITTEE OF FOREIGN MISSIONS

The following report was submitted by the Treasurer at the monthly meeting of the Executive Committee, held March 12, 1912.

"I would respectfully report that the receipts for February, 1912, were as follows:

Specials	$ 5,869
Debt Fund	7,695
Regular Funds	25,399
Total Receipts for Feb. 1912	$ 38,963
Total Receipts for Feb. 1911	24,250
Gain	$ 14,713

Receipts for Fiscal Year.

April 1, 1911 to February 29, 1912	$385,261
April 1, 1910 to February 28, 1911	344,584
Gain for Fiscal year	$ 40,677

Liabilities.

Due Missions to March 1, 1912	$ 61,650
Bills Payable	107,000
Total	$168,650

"This is a decrease of $17,790 in our indebtedness since January 1, 1912. Our balance in bank on March 1st to the credit of the Regular Account was $451, and to the credit of the Special Account, $2,919. If our receipts for this month equal or exceed $101,000, which were the receipts for March 1911, we will be able on April 1st to show a substantial reduction in the indebtedness reported April 1, 1911.

"Included in the receipts for Special Objects is a gift or $3,000 from Mr. James Sprunt, of Wilmington, North Carolina, for the purpose of building and equipping a dining hall, gymnasium, bath room, etc., in connection with the Boy's School at Kiangyin, China, Mr. Sprunt having hitherto generously given the necessary funds to construct the school building.

"As the last day of March falls on Sunday, at the request of several pastors, I have agreed to hold open our books until the close of bank hours on Monday, April 1st. It is to be hoped, however, that the Treasurers of churches, societies, and other organizations, will not wait until the closing days of the month to make their remittances, but will remit us as promptly as possible.

Respectfully submitted,

W. H. Raymond, *Treasurer.*

THE NEW CHINA

Margaret E. Sangster

LORD God, whom all the hosts of heaven
with eager speed obey,
Lord God, with whom a thousand years
are as a fleeting day,
Thou sendest us another dawn, the gates of
morning lift
With smiting flash of lightning and with roll-
ing thunder drift.
The ancient idols totter, and the age-long slum-
ber breaks,
The while, by pangs of travail rent, a nation
new-born wakes.

O Christ, who once in Galilee came walking
o'er the wave,
Be strong to still the tumult, be swift to rule
and save.
Be with the man who leads the van, be with
the hearts that cry,
In agony and weariness, for help from Thee,
Most High.
Beneath Thy banner of the Cross, O gracious
Prince of Peace,
Let China's teeming millions find from woe and
war surcease.

Let not the Christian peoples fall like wolves
upon their prey,
Forbid the shame that in thy name may Mam-
mon plot this day.
May clouds of prayer like incense rise unto the
throne above.
May many a contrite sacrifice be blest in Thy
great love.
Let deepest darkness flee before the cleansing
light divine.
O Sun that hath no setting, make haste, arise
and shine.

Forgive us for our little faith, O Man of Naz-
areth,
Forgive us for our feeble doubts, O Lord of life
and death,
Thy glory floods the firmament, the earth is all
aflame,
The army of the living God is marching in Thy
name.
The midnight wanes, the morning comes, the
shadows flee away,
A new-born nation rises in the splendid East
this day.

—*Selected.*

REVOLUTIONARY EXPERIENCES AT HWAIANFU

MRS. HENRY M. WOODS

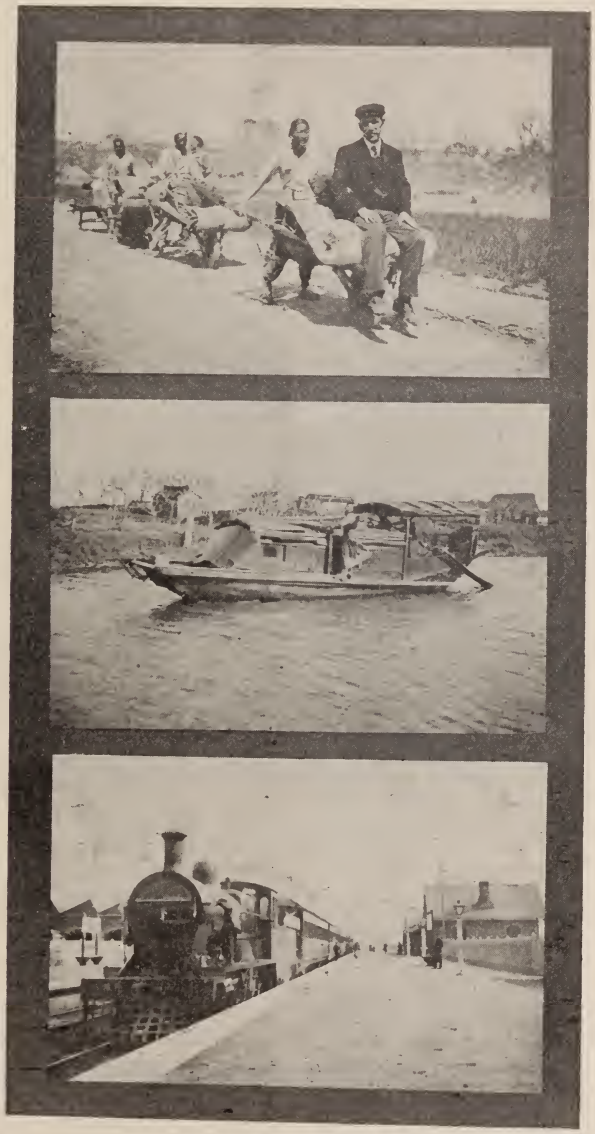
HWAIANFU has had its share of the excitement and some of the threatened danger incident to rebellion, but no real harm has befallen the city and its people. When the soldiers mutinied and sacked Tsing-Kiang-Pu, November 6th, they planned to come down to our city for riot and plunder. They dragged their cannon five miles to the half-way customs' station, but they were bought off and retraced their steps. Ill news travels fast; hearing the troops were descending upon us, our gentry acted with great promptness and efficiency. Some of the city gates were banked with earth; all were closed, and hundreds of men patroled the walls and streets all night, and for many nights thereafter. The rabble, having no soldiers nor cannon to aid them, had to content with some looting and burning in the surburbs. They could not know how rusty were the two cannons mounted upon the walls, how few the guns, how insufficient the ammunition. Members of the "Home Guard" were sent out next day to make arrests, and some of the looters met a quick and just retribution. In all, some fifteen, or twenty, men were beheaded. Martial law is dreadful, but the only kind possible under the conditions that have prevailed in China for the last two months. But it fills one with horror when the poor headless bodies are carried by right under our windows. Such a sudden launching into Eternity, and all unprepared!

CHINESE CHRISTIAN WOMEN.

We were shut up as in a state of siege, for about a week—all mails stopped, telegraph wires cut, and even the launches had run off and were afraid to come back for days. The gentry did not leave the defense of the city to hirelings, but patroled with the Guard night after night. Some of these men are personally known

to our foreign mission editor. Mr. Ku was elected mayor of the city. The Fu and the Shien, our two highest officials, tried to run away when trouble came, but the city gates were watched and they were not allowed to go out; when the next serious scare came they made their escape. The Shien made the most of his enforced detention and so long as he stayed, acted well his part.

Hwaianfu made its Declaration of Independence on November 14th, without opposition. A few days later two very bad men, and would-be-leaders, plotted to free all prisoners and plunder the city, but they were found out in time and met capital punishment within twenty-four hours. One of them asked that he might not be beheaded, and said he was willing to die in any other way, but



TRAVELING IN CHINA.
The wheelbarrow.
The houseboat.
The railroad train.

it was of doubtful benefit to him, as he was shot, but not being instantly killed, was pierced through with swords. He will at least enter the next world with a head, which, according to the heathen belief, is not the case if the head has been cut off. Since this case all capital punishment here has been by shooting. Although the death penalty pronounced upon these men was, at the time, considered perfectly just, the Shien after running away from here, was taken into custody for having ordered it. The local government petitioned the Provincial government at Soochow to send the protection for Hwaianfu, and, in response, five hundred revolutionary soldiers were sent up from Chinkiang. Their presence gave us an additional feeling of security, but they did not serve to intimidate the Tsing-Kiang-Pu soldiers. On November 30th, they rose again with the avowed intention of coming to pillage the homes of the wealthy gentry who live here. The soldiers fought among themselves in camp, the bad element seeking to get possession of the cannon with which to batter in our gates. Anticipating a fight, some preparation was made to plunge suddenly into Red Cross work, but most fortunately for us, the mutinous soldiers were defeated in a few hours by their own comrades and did secure the coveted cannon. After this second rising we were still further reinforced by another five hundred revolutionaries from Ckinkiang. These men were all well armed and fairly well-behaved, and we regret that they have been sent on north. We have some "veterans" who have fought at Hankow, and some respectable soldiers of the regular army who took the side of the Revolutionaries, but for the most part our protectors are raw recruits, and some of them little, if any, better than robbers. Every few nights a number of them plunder two or three homes; in this work they are aided by local talent, otherwise out of employment. The officers are afraid of their own men and they do not always get the punishment deserved. Still from time to time executions continue to take place and fill one with mingled feelings of pity for the victim, and thankfulness that some semblance of orderliness is being enforced.

At all times the streets have abounded with wildest rumors and the Chinese have lived for months in a state of abject terror; we consider their fears entirely out of proportion to their danger. We have had no fears ourselves, and it has been a great pleasure to be some help to them, by advising, and our mere presence is a comfort, they do so lean upon foreigners and look to us for protection. We would gladly give all within our power, but that is very limited indeed. Within our four walls of home, perfect peace and quiet has reigned to this date, January 22nd. We think now we probably will not need to leave our station at all, but of course we hold ourselves in readiness to do so should it at any time become necessary.

The last day of the old year old Mrs. Li was received into the church; her daughter and grandson have been members nearly two years. It was a touching scene, the old lady over seventy coming for the first time to the Lord's table. The work of the station has been kept up but the attendance on the services has been smaller than usual; this is especially the case with all the services for women. They are afraid to appear upon the streets as the soldiers are so insulting. Foreigners are treated with the greatest politeness and we can come and go as we please. The lesson of Boxer year was not lost upon these people, and now the policy of all parties is to protect the foreigner.

We have been trying to reach the soldiers with the Gospel by presenting them portions of Scripture, tracts, and leaflets. For New Year we made up packages of several books, bound them together with the customary strips of red paper. On this was written, in Chinese characters: "O patriotic brave! Meeting the snow and rain, and braving the battle, may God protect you in peace and make your way prosperous. Through belief in the truth and trusting in the Saviour's grace may righteousness abound and the new government be just, the kingdom prosperous, and the people in peace."

NOTES FROM KIANGYIN

MISS IDA M. ALBAUGH

IT HAS been in my mind some time to give you some notes of our work, but what with the revolution and work, letters have had to wait. We have been very fortunate in not having to leave our homes. Our fort went over with the city to the Revolutionists almost at the beginning of the war, without firing a gun. It has been so quiet here we have not thought of going away. We have had very little disturbance in our work. On the other hand, the attendance at all our services has been larger than heretofore, and the people seem eager to listen. A few pupils in the school went home but most of them came back. A new pupil came to us because the Chinese schools have been closed.

My kindergarten grew some during the fall. I enjoy my work with the little Chinese children. Since Dr. Worth has been away we have only the men's ward in the hospital, and, as I cannot do any medical work, I give my time to teaching and such other service as may be open. Dr. Wang, our Chinese doctor here, has charge of the medical work during Dr. Worth's absence. He is an exceptionally fine young man. He as an Elder in the Church, is a good preacher as well as a good physician.

Mr. Allison has made remarkable progress in the language. He has completed in seventeen months the work that is laid down for a three years' course. I hope to take my fourth examination in May, and Mr. Allison is also expecting to take his final examination at the same time. Mrs. Allison does not try to keep up with her husband in the language, and thereby shows her good sense. She is teaching calisthenics in the girls' school this winter. The pupils are doing well under her instruction.

We are looking forward to quite a joyous time here at Kiangyin. We are expecting all the single ladies from the North Kiangsu Mission, who are now refugeeing in Shanghai, to make us a visit. There are eight of them.

The picture of our school children that was taken by the editor when he visited Kiangyin, which was reproduced in the December MISSIONARY SURVEY, was greatly enjoyed by us all. The children were delighted to see themselves in a paper from America.

We cannot too often repeat the scripture quotation "The harvest truly is plenteous, but the laborers are few." Pray for us that in all the changes that are taking place in China the missionaries may be given wisdom, and that our work may be prospered.

FROM CHUNJU TO KWANGJU

The Coolies, The Mountains and Valleys, The People

MRS. LOIS HAWKS SWINEHART

I WONDER if Heaven will be as much more beautiful that our dreams, as Kwangju is lovely beyond our wildest hopes. Korea is so depressing at first sight, down at Fusan where we landed, that one gets a very poor impression of it, and it is not until a journey is taken far inland that its real beauty is displayed. I thought Chunju was pretty, and would gladly have made our home there, but as we journeyed farther south the country opened out to views and vistas even more beautiful.

I will begin with the morning we left Chunju, Friday, October 21st at 5 o'clock A. M. Twelve chair coolies were waiting upon Dr. Daniel's front lawn as we finished our breakfast. Oh, if you could only have seen them. They looked like a combination of bloody bandit and clown in the circus. The way Koreans get themselves decorated with clothes is a

sight to the beholder. They had on full, extremely full, white cotton trousers rolled up above the knee. These trousers were tied on more or less successfully about the waist. Their shirt and coat is one article, made like a very short kimono jacket, low in the neck, and tied at the right side. But their hats! That's where my gravity broke down. Their solemn, downcast countenances were surmounted by a tiny black felt hat that looked as though it had been made of tar paper, stored a few years in an attic, and then sold at a rummage sale. This hat covered their top knots, and was tied under the chin with a cord. Certainly the Koreans can have but a small sense of humor not to realize what comic valentines they make of themselves. But I heard that some of our head gear almost convulses them. A missionary once wore a pheasants breast upon her hat, and they could hardly restrain their mirth in her presence. Well, every nation to its taste.

We were assured that though they looked like bloody pirates, those chair coolies were kindly dispositioned men, and that we need have no fear of them whatever. Taking this assurance at par value we put our lives into the keeping of these banditti, and called out "cop si dah" meaning to go on. The sensation of riding in a cooley chair is delightful, but awfully wearing upon the sympathies. For twelve hours that day those coolies went at a swinging trot over rough stones, across mountain passes and through ditches. forty miles, carrying us in comfort and safety from Chunju to Chunun,

WINTER SCENE, CHUNJU, KOREA.

where we spent the night. The first hour we followed a clear stream through a little valley. The air was chill and damp, as the sun had not yet come up over the hills that are really mountains. Early as it was, every little village that we passed was astir and women were washing vegetables, clothes, and babies impartially in the little brooks. Many of the fields are covered with a plant that resembles our lettuce. This the natives salt down and ferment until it is a kind of sauer kraut.

The roadway, or rather pathway, wound about the hills, and the wayside grasses glistened with dew in the early morning light. Many shrubs and wild flowers grow in Korea that I had thought native only to our own land. Sumac, blue bells, daisies, wild roses, fox grapes, ferns and dozens of other familiar shrubs and flowers cover the hills of Korea. We passed fields of buckwheat, milo maize, cotton, tobacco and acres and acres of rice in fine cultivation. Why this country should suffer from the squalid poverty that is everywhere apparent among the people is something hard to understand. Every available bit of ground is well cultivated, and though the land is not as productive as Japan, the soil is far better cultivated than Indiana or Kentucky. Beautiful red berries that reminded us of bitter-sweet were everywhere, and as we went higher into the mountains a short growth of pine made the air odorous. The villagers' homes are partitioned off from each other by stone walls, laid up in regularity, without any mortar whatever. These villages are scattered along the road about a mile apart. They are huddled close to the road, and one feels as though he were riding through a line of kitchens, as he is carried through them. The Korean always manages to get his kitchen in the front part of his house, and as near the public highway as possible. The smells from these kitchens are varied and strong. Many of the kitchens are on one side of the road, and the dining room which is only a low platform with a roof over it, is on the other side. Here we saw a number of gentlemen sitting on the floor eating their morning rice, with their hats on of course. All oriental table manners are primitive and are not to be described.

Every hillside was covered with bright green spots where are buried the highly esteemed ancestors of the present Koreans. These graves are like a huge bowl hollowed out of the hillside, and the mound in the center is round,—not shaped like our graves. Bowl and grave are covered with a beautiful green turf that is always kept cut by the faithful mourners. These graves are never placed in any kind of order, but are scattered all over the hillside in careless disarray. Tombstones are rarely placed above these resting places of the dead, but are set up by the roadside miles away, perhaps, from the grave they are supposed to mark.

We passed several Japanese mines, and further on saw hundreds of stone heaps that had been turned up by hand, as the miners had sought for the gold found in paying quantities in these hills. All along the road were beautiful beech trees, but Korea is not a timber country. A scrub oak and small pine are found in the hills. As we climbed high over the passes the grades were lined with wild flowers and lovely shrubs in profusion, and as we caught the views of the valleys on the other side we thought America had nothing to compare with Korean scenery. We have mountains and mountain passes, but the cultivated valleys and the thousands of thatched roofs of the villages, we lack. The rocky paths over the passes are centuries old, and no effort has ever been made to remove the obstructing rocks made passable only by the rains and the wear of sandeled feet.

As the road wound round the mountain sides we met hundreds of "jickie" coolies bearing short pine timbers upon their backs. Further on were hundreds of other coolies with immense stacks of hay towering over their heads, making them look like animated haystacks climbing the steep road. It is hard for a free born American to grasp the fact that man is the only beast of burden in this country. However the Koreans are beginning to use cattle as common carriers and a few ponies are seen also. These cattle look well fed and

sleek, and look like very large full blooded Jerseys. Down the road we passed hundreds of white robed Koreans, looking like ghosts as they walked solemnly along. Now and then one sees a man who is "sporting" an American vest, and perhaps a modern umbrella. Then up on the hillsides one sees other white robed Koreans looking like flocks of birds. Everywhere the white dress. Several times we met young boys not over fourteen years of age, and many of them younger, wearing the pink robe and tiny straw colored hat that proclaimed them to be engaged, or newly married. They looked as solemn as owls, and not at all bride-groomish.

As the day progressed our coolies took numerous little journeys into the wayside inns, where we think they filled up on "seoul" or bad whiskey, for in time they became quite hilarious and talkative. They seemed to be able to handle the Korean language with fluency and ease. In one village we saw a whole group of little children eating the long turnip that is native to this country; and they reminded us of children in "the States" eating ice cream cones. The most of the young women whom we met went to the side of the road and dutifully turned their backs to us, that their faces might not be seen by our coolies. But the desire to see the foreign ladies overcame their feminine curiosity, and they risked the disapproval of their ancestors by "peeking shamefully."

In this country that reeks with microbes and germs we had taken every known precaution with our lunch, and had sent it on ahead in a basket securely strapped to the back of a jickie cooley, so that it could not possibly be set down by the road side. But what was our horror to pass him on the way, and see his *sweaty* old tattered jacket thrown up over it.

When we stopped in a dirty Korean Inn to eat our luncheon, we were brought face to face with the conditions that have made itinerating a real hardship to the brave pioneer missionaries. The court yard was almost filled with the dirtiest, raggedest, little Koreans that we had seen. Many of them were entirely naked, and all were "smelly." They immediately surrounded us, and were very curious to see what we had to eat. Needless to say the new missionaries ate but little. It is pitiful to see the squalor and poverty of these little children. One must have a heart of stone who would not do all in his power to help them up to something higher. I realize as never before that Christ reached to just such "little ones" of the kingdom. I can never think of Him as gathering about Him the lovable cherubs that we see in pictures in our Sunday-school rooms. He gathered up in His arms these naked little Orientals that we see out here.

The afternoon was like the morning, a delightful journey through a delightful country. But the night brought more missionary horrors. It was dark and cold as we entered the unlighted village of Chunun, where we spent the night in a Christian church. It was like a huge barn, and as the night was chilly, and the surroundings depressing, I shall always look back to it as a real hardship. We arose at four o'clock, and by five thirty we were on our way again. We soon crossed a high pass, and gathered violets as we walked up the trail. The huge gray rocks all about us were covered with the Boston ivy that grows wild in Korea, and is cultivated in America. In the valley beyond we had the first sight of a real stone idol. It was a hideous thing set up by the road side, glaring a terrible curse upon the poor mortals who pass it daily—mocking at their misery. All that morning our path wound round the lovely hillsides and by the rice fields. One of the party became quite seasick, as the motion of the chairs is something like the motion of a hammock; and she was glad to find her horse awaiting her at Chong Keung where we stopped for dinner.

We ate our lunch on the porch or inner veranda of the home of one of the elders of the church at this place. It is wonderful how quickly one begins to pick out the Christians from the heathen—they look so much cleaner, and have a bright, happy look that the idol worshippers do not have.

At this place our coolies indulged in a

vociferous dialogue as to the advisability of deserting us, as they said their shoulders were sore and tired, and some of us were over weight. This wasn't news to me, as I had been pitying them all along the way, but that wasn't any reason why they should leave us to our own resources in that unheard of place, so we called a veteran missionary to our assistance. He straightened them out in a hurry, and told us that coolies had a way of treating their passengers in that way. We felt so sorry for them that we walked many miles over the passes that afternoon.

We crossed a beautiful shallow river, and then were carried through a long avenue of beech trees that were the largest we had seen in Korea, and then on, and on, until night fell, and we seemed at Land's End. It was a brave missionary that every discovered Kwangju, it is so far away from any place. But at last we reached the Kwangju mission compound safely.

A MISSION SUNDAY SCHOOL IN KWANGJU, KOREA

M. L. SWINEHART

THE Sunday School of which I have been given charge is really a "Mission" Sunday School located in the heart of the city, the main school, with an average attendance of about three hundred being held in the Boy's School Building, near the compound. Many things occur in connection with this work, and we hardly know what would be of interest to you, but I must mention one or two, thinking it might add to your interest in the work to know some of the little things which we witness. In Sunday School we have a class given over entirely to the little boys we gather in from the streets, and yesterday there were thirty-one little fellows in that class, not a one over ten years old, and none of whom had ever been in Sunday School until five weeks ago, when we brought them in for the first time. Yesterday there were ten in the class who had never been in Sunday School or in a church building before, and who had never heard

APPROACH TO ROYAL TOMB,
Korea.

of Jesus. In the entire Sunday School there were twenty-two who had never heard the Story until then.

One of the little fellows in the boy's class had his little baby sister, about a year and a half old, strapped to his back, and when they came from the little outside room which they used as a class room, into the main church, the little fellow seemed to realize that his charge was the dirtiest of the whole lot, a conclusion which could be reached only by one qualified to pass judgment because of a life spent in filth and squalor. I watched him for a time, and finally he completely undressed the little one, and carefully turned inside out the garment used for a waist, and replaced it, followed by the cloth which had been wound around the little brown body in lieu of a skirt. I think there was an improvement, but mine should not be considered expert testimony. The thought came to me then, that there was a little fellow who had never been taught to try to keep clean, and who had perhaps never been clean, who observed the difference between his sister and the others, and sought in this manner to correct it. If the first impression of outside conditions are so marked as that, may we not expect that continued association with the boys who come regularly to Sunday School will change the unclean inside?

Wouldn't you like to have a part in this interesting and promising work, which is only one branch of the great work which presents such wonderful possibilities in Korea? One way would be to send picture cards. We can use them to splendid advantage in attracting and interesting the boys and girls who are on the streets.

EXPERIENCES AT THREE KOREAN VILLAGES

MRS. MATTIE INGOLD TATE

CHUNJU.

IT WAS a very busy season in the country and many of the women could not come to the week's Bible Class which I was holding. But still we had over twenty women and girls enrolled and about a dozen more came to the night meetings. Mrs. Kim lives in a village about five miles away, so she brought her rice with her which she cooks at one of the Christian homes where she sleeps. She and her husband have been Christians for five or six years. The first one of the family to hear and believe was one of the sons-in-law, and Mrs. Kim objected very much to his "doing the Jesus doctrine," but she could not dissuade him from it and he would only try to teach her and tell her it was good. The first time she ever went to the little church at Patchong, which she now attends regularly, she was half drunk and thought that by going there and making a racket she could stop her son-in-law from attending. She tried this for a couple of times, but it did not succeed any better than her quarreling at home had done. Then she began to think that there must be something in this doctrine and she paid more attention to it, and finally she and her husband were both converted and she attended church again, not to make a row, but to worship God. As she could not read and saw others having hymn books and Bibles, although nearly fifty years old, she decided to learn to read also, so she would get a little help here and there from those who could read until she finally learned the characters. In order not to forget them as she learned them, she would take a piece of charcoal from the fire while cooking the rice, and practice writing the characters on the Korean torches, which are thick, pine shavings. Soon the torches which they used at the inn kept by them came to have a very literary appearance. After becoming Christian, she and her husband both stopped their wine drinking and he his gambling and other wickedness, and he has also learned to read. Then they found the inn business difficult; the customers wanted wine, which, as Christians, they did not feel they could furnish. Then, too, they often

had to work on Sunday and were prevented from going to Church, so they decided to give up the inn and try farming. They sold out and moved to another village not too far away from the church where they could get some land to farm. "And how are you getting along now," I asked her. "Why, better than we ever did before," she replied, "and we see much pleasure now." She was one of the best students in the class, always attentive and anxious to learn. It is such women as she is we are trying to train so that they may become teachers of others.

MAI KAY.

There is not much pleasure at this place. The devil has been very busy for the past two years and the once flourishing church has now gone down to almost nothing. As his principal agent is now in jail, we hope that the remaining faithful few believers will take new hope and courage, and that this church will yet become a mighty power for good in this section, as it once gave promise of being.

POOMOSIL.

The most active man in this little church, is, unfortunately for its standing, a butcher, or has been, but devotes his time principally to farming now. Butchers are regarded by the Koreans as the very lowest class and they do not care to associate with them. I emphasized the fact a good deal that God looks not upon the outward appearance, but upon the heart, and that we are all alike before Him. One of the most interested listeners, outside of the Christians, was an old white-haired sorceress, who seemed quite intelligent and understood everything I said. One woman who lives in another village, who has not been attending church very long, got mixed up in her calculations and came in to church service Monday morning instead of Sunday. She had done an extra amount of work the day before in preparation for Sunday, as she thought!

TAKAMATSU INCIDENTS

REV. S. M. ERICKSON

WE HAVE two blind Christians and one inquirer in our church at Takamatsu. One of the blind men is writing his own Bible. We are working on Isaiah now. Nakazono San says he finds the "Gospel" and the death and sufferings of Christ more clearly conveyed to his mind by Isaiah than by the books of the New Testament.

Edith and Elinor Erickson and Rebekah Locklin Hassell—the three little missionary children of Takamatsu station.

We have another earnest Christian blind man in Hiketa. Last summer his child was very sick with dysentery and his wife wrote to her brother,—a Shinto priest—about it. The priest sent a charm, —a piece of wood with a prayer on it. The blind man said "When I got it, I threw it into the pond back of the house." I wish you could have seen his face when he said it. These blind Christians often develop a wonderful faith.

At one of the big festivals recently the boys of the local Commercial School were marched in a body to the shrine of Hachiman, and had to worship. The constitution of Japan grants religious freedom, and religion is not supposed to be taught in the schools. In spite of these laws the Educational Department orders the students to worship at the shrines. Of course this action on the part of the authorities affects the work of the Christian missionaries.

KAWASHIMA DREAMS

MRS. LOIS RUSSELL MUNROE
Kochi, Japan.

LAST Monday a telegram came to Mr. McIlwaine from a village about forty miles in the country asking him to come next day. He went, and this is what he found; a Christian named Kawashima, in Aki, a second town, had had three dreams which he interpreted to mean that he should go to a village called Kiragawa. Does this seem strange? Have we not Paul seeing a man of Macedonia beckoning him to come over? Cannot, does not, God work with men and through men in the same way to-day? Kawashima went, and when he reached the village a man said "I was just waiting for you to come." He has been going regularly once a month since to teach the Bible. Mr. McIlwaine was there some months ago, and found only one inquirer but last week, after receiving the telegram to come, he found thirteen. The first night's meeting lasted until one o'clock, with two following nights until midnight. On Friday morning, as he was anxious to hurry off, returning to Kochi, three came in to pray. He said at first, he felt a little impatient at the delay, being nearly fifty miles out from home, with mountains to cross in rikshas or on foot, but before the prayers were ended he was glad he had stayed. A guard in the state prison has asked for baptism. He said he would resign his position in the penitentiary as he was required to take off his hat on Sunday while a Buddhist priest lectured. Upon being reminded that there, is, nominally, religious liberty in Japan, he remained, but upon stating his intention of not removing his hat during the Buddhist service, he was told to find another position. He is still there, I think, and intends staying until officially dismissed.

One man who has received baptism from Mr. McIlwaine recently bought a Commentary on the Bible, probably to study his Sunday School lesson. He found something in it which he thought heretical, unsound doctrine, and burned the book. There are joy-bringing acts of service waiting on all sides for the ready hand. One tired missionary felt, after thirteen had come in one day to study and sing hymns, that there was no joy on earth like it. That was a red letter day, though. Do not think they come like that every day. Then there are tracts to be given out. If no one comes, the missionary must go, as Christ said, into the highways and byways and compel them to come in.

"O'er the valleys and the hills,
O'er the plains and rippling rills,
Hear the voice of duty call;
Work to-day.

"Harvest cometh by and by!
Though the seed should live or die,
Surely the Lord your labor
Will repay."

And you who are helping at home, take courage. "Not by might nor by power, but by my spirit saith the Lord of Hosts." It is all a work of faith and prayer, trusting Him to work through us. Is not your closet as close to God as the foreign field? Can you not help with your prayers?

ANNUAL MEETING OF THE MEXICO MISSION

MISS ALICE J. McCLELLAND
Matamoros

THERE was a joyful re-union at the union station in Monterey the night of January 15, 1912. We missionaries from the border arrived a few minutes after those from the interior. Only two were missing,—Mrs. Graybill and Mrs. Shelby, absent on account of illness. We proceeded in a happy com-

pany to the Hotel Baron, where the Annual Meeting was held. There were two centers of attraction, Miss McRæ, the new missionary, and Katharine, the Morrow baby. We had supper together in the hotel dining room but we had so much to talk about that the food got cold before we could partake of it.

The regular sessions of the meeting began on the morning of January 16th. The meetings were held in Miss Lee's

SUMMER RESORT RESIDENCE,
Cardenas, Cuba.

room because it had a carpet on the brick floor. We took time about wrapping our feet in a comfort. Fortunately for us, no norther came while we were at Monterey. The reports of the work were interesting and gratifying. Mr. Hervey Ross told of a baptismal service held by moonlight; of a church which has more men than women. When the mission school at Portrerillos was to have closed on account of lack of funds, the young ladies of the church banded together and paid the house rent so it could go on. Portrerillos, by the way, has become famous in Protestant Mexico. It was a little plot of virgin soil; there wasn't even a Catholic chapel or priest. Mr. W. A. Ross discovered it. Fifteen young people recited the shorter catechism during one of his visits; I have one of the fifteen in my school now. When the other girls complain that they can't learn it (our Sunday occupation) I tell them, "Well, Florinda learned it," which elicits the reply. "Yes, but she is from Portrerillos."

There was also the story of a young aspirant to the ministry upon the tip top of the Sierra Madre. His name is Ishmael. It seems that this highland son of Abraham has very practical ideas of a minister's work. While leading a service he asked how many of his congregation knew how to write their names. Very few did. "Well, come up here and I will teach you," he commanded. Soon he had each ignorant one perspiring over the difficult task of learning to write his own name. Mexico needs many Ishmaelites. Miss Lee told of another mission school that was continued after the Mission's support was withdrawn. An American named

Graham, who owns the ranch where the school is, paid house rent and salaries of two teachers so that the school might continue.

We were in session four days and the "voting members" were busy all the time, though we accessories had time to run around town, see all the pretty show windows, and do some sight-seeing. We were all made sorry because Mrs. Morrow got sick and had to be taken to the Methodist Hospital to be dosed on quinine and get the malaria out of her system. Another source of great grief to us "two-year-olds" was that the language committee did not get time to examine us on our second year's study of Spanish.

We were visited by the Rev. Mr. Stanford, of the American Methodist Church, and Rev. Mr. Wiggins, the Episcopal Rector. We had a short, strong talk by Rev. H. Percy Silver, of Topeka, Kansas, Secretary of the Southwestern Board of Foreign Missions of the Episcopal Church in the United States. He was in Monterey to meet and accompany the Bishop of New York, on a trip through the Republic in the interest of that Church's missions.

Our meeting ended late Friday night, and Saturday morning we sought Union Station again, picked out our train by the little toy engine with the wood-pile on top, and began "Home again, home again, jiggety-jog." We hobnobbed all day with a trio of Texas cotton-seed-oil millionaires, one of whom was a near-Presbyterian. We finally arrived at our Heroic City an hour and a half late, but happy and looking forward to Monday morning when we could get back into harness once more.

DR. ALLYN'S WORK IN BRAZIL

REV. H. S. Allyn, M. D., who for many years has been one of our missionaries in Brazil, will return to the United States for his furlough in a few months. Mr. Americo C. de Menezes writes an appreciative letter of Dr. Allyn's service, in which he says: "Dr. Allyn's first choice of a profession was that of a pharmacist, but he later decided upon taking a full medical course. After receiving his degree he felt called to the ministry and took a theological course, and for several years was in pastoral charge of a group of churches in Georgia. He heard the louder call to the regions beyond and in obedience to the call he came to Brazil as a missionary that he might have the privilege of taking the light of the gospel to my fellow countrymen who for four centuries had been held in bondage by papal Rome.

Dr. Allyn has been with us sixteen years and has served as editor, minister of the gospel and physician. He was one of the pioneers in evangelistic work in the state of Minas, and had the honor of suffering some persecution, which he bore with patience and resignation. In his itineration work he has visited various parts of the country and manifest results have attended his preaching of the gospel. Through his medical work many doors have been opened which would otherwise have been closed against him.

One of the persecutions which Dr. Allyn has suffered, occurred upon his return to Lavras after an absence of several years. A prominent physician of the city, who had done a large amount of charitable work among the poor, died. Being deprived of their friend they returned to Dr. Allyn in their time of need, who gladly did evertyhing he could for them. He went wherever he was called to the bedside of the sick and suffering, often taking from his purse the money for the remedies he prescribed. On account of the jealously of other physicians he was subjected to considerable petty persecutions. To remove all charges of this kind Dr. Allyn went to Rio Janerio and took the examination, which he passed with great honor to himself. On his return to Lavras he was received by the people with great cordiality. They honored him with speeches and music and other mani-

festations of joy. His practice has increased rapidly and his clinic is probably more extensive than that of any physician in this part of Brazil. All classes prefer his ministration but he is a special favorite of the poor. In my travels in the state of Minas, I have had opportunity to see how God has blessed the labors of our brother. Dr. Allyn wants to found in Lavras a hospital in which to care for the sick and to provide a place where he can with greater freedom proclaim the love of the Great Physician. As a Brazilian and a disciple of Jesus Christ, I am profoundly thankful for the labors of this zealous and devoted missionary. I hope to see the time when Brazil, the Brazil of the future, Brazil regenerated by the gospel, will render to Dr. Allen the honor that is due one who has labored so faithfully for the physical and spiritual healing of the people.

MISSIONS AND MISSIONARIES

A LETTER from Luebo, Congo, under date of December 15th, contains the item that Bishop Lambuth and Professor Gilbert, who accompanied him to Africa, would leave on the following day for Lusemba, where they hoped to find a good place for the opening up of their mision work. It will be a great joy to our whole church if our friends of the Southern Methodist Church become our neighbors in the opening of a mission in the Congo.

Rev. and Mrs. Motte Martin who, as is well known, have been on a brief furlough in the United States, sailed from New York enroute to the Congo, via London and Antwerp, February 28th. These friends will be bearers of good tidings to the missionaries and native Christians of our Congo Mission.

Mr. Martin expects to join Rev. and Mrs. Crane in London, on their way to the Congo.

The work of the East Gate Church at Kiangyin, China, has enlarged to such a degree that additional officers became necessary and we note the election of Mr. Andrew Allison and Dr. Wang as elders, and Mr. Tse and Mr. Wang as deacons. The Chinese men named are gentlemen of fine, tried Christian character.

Soochow is among the places that have not been interrupted by the revolution in China. Rev. Palmer C. DuBose, of our Soochow station, writes urging the sending out of reinforcements as early as possible. "Here in Soochow we need them more and more, and every month will count. There cannot be any anti-foreign feeling here in Soochow; it is impossible. The Lord has given us the hearts of the people as we never dreamed of in the days that are past. We hope and pray that the Executive Committee is now urging the needs of China in every possible way. Let the home boards send thousands of missionaries to China for every hundred that have been sent in the past. This miraculous opportunity cannot last a life-time; if we are to take advantage of it we must do it now. China for Christ means all Asia for Christ."

A letter from Miss Venie J. Lee, M. D., Principal of the Hangchow Girls' School, tells of the death of her father in this country. In her letter she says: "You will excuse me for writing briefly tonight, for, according to a cable message received yesterday, I think just about now at home they are laying to rest the deserted body of my father." Miss Lee and her sister in this country will have the prayerful remembrance of many friends.

The latest item of news we have from the Nagoya Girls' school is that preparations are being made to obtain a government license. The architect had about completed plans for the new buildings. When the required quorum of teachers has been supplied this school will be recognized by the government, and thus placed in a position of greatly increased influence.

Rev. Wm. C. Buchanan, of our Japan Mission, will bring his family to the United States in the spring. The imme-

diate cause of his return is the serious illness of his son. The physician expresses the hope that the change to this country will result in permanent recovery. Mr. Buchanan expects to leave Mrs. Buchan and the children in America. He expects to return to Japan in September.

Mrs. Mary L. Logan, who is working in connection with the Korea Mission as a volunteer, writes of her great joy in the work at Chunju. Mrs. Logan is especially interested in a class numbering from fifteen to over seventy-five, that meets for Bible study. Regarding conditions in Korea, Mrs. Logan says: "Food and fuel are high; many are hungry and many cold. The women are grateful for a warm place in which to meet, and are thankful most of all to be taught the Word of God."

Mr. M. L. Swinehart, in a recent letter from Kwangju, Korea, says, "We are all very well. Mrs. Swinehart is busy with the language study and some industrial work she has taken up. Above all, we are happy and thankful that God has permitted us to work in His vineyard."

Rev. Eugene Bell and family, of our Korea Mission, arrived in the United States on their regular furlough about the middle of February. Mr. Bell calls attention to the speedy passage that can now be made to our far-east fields via the Trans-Siberia Railway. The address of

Mr. and Mrs. Bell will be R. F. D., Shelbyville, Ky., until further notice.

The following new missionaries sailed from San Francisco on the S. S. "Korea" February 20th: Rev. S. Dwight Winn, Miss Emily Winn, Miss Lillian Austin, Miss Elise J. Shepping, Rev. S. K. Dodson. This is the first party of reinforcements to be sent to the Korea Mission. It is expected that others will follow in the near future.

Mrs. A. T. Graybill, of the Mexico Mission, who has been in the United States for some time for medical attention, has returned to her work in Linares, in greatly improved health. She was cordially welcomed by the members of the Mission.

Rev. B. C. Patterson was a welcome visitor to Nashville at the time of the February Executive Committee meeting. Mrs. Patterson visited the church that supports her in Jackson, Missisippi, in February. Mr. Patterson will be visiting the churches, Women's Misionary Unions, etc., in Texas during March.

FOREIGN MISSION TREASURY BOOKS

Report of Expert Accountants on Foreign Mission Office

IN OBEDIENCE to the instructions of the General Assembly, the Executive Committee has recently had its books examined and audited by E. F. Leathem & Company, public accountants and auditors of Memphis, Tenn.

In recommending a new system of accounting, Messrs. Leathem & Co., reported as follows:

"We have visited Nashville for the purpose of investigating the system of accounting used in handling the receipts and disbursements of the Committee of Foreign Missions, with the object of improving the system, where possible, and of meeting the wishes of the General Assembly along certain indicated lines.

"Our investigation revealed no lack of system in the Committee's office; there were regular methods of recording and balancing the receipts, of verifying the bank accounts, and recording all disbursements from the General and Special Funds. Careful and accurate accounts were kept of the pledges and contributions of the "Forward Movement" churches, and we were gratified to find that all receipts for Special Causes were deposited in a separate account at the bank, and that, unless a Special Fund was being accumulated, the remittances for these Special Causes were made by the Committee the same day as the contributions were received. Still we consider the system too complicated and not in line with the latest ideas in accounting as found in the offices of large mercantile and manufacturing firms, which ideas are perfectly adaptable to the needs of the accounting end of the Committee's work. But our recommendations for improvement in the system of accounting contain no element of censure for the present methods of the Committee, which are characterized by accuracy, carefulness and a desire to do things right."

After the books had been audited by Messrs. Leathem & Co., the following report was made:

"As instructed by your Committee, we have audited the books and accounts in your office for the nine months ending December 30, 1911, and now report on same.

"All receipts were verified by the duplicate receipts issued for same, and satisfactory evidence was shown us for all disbursements, in the form of cancelled checks. The accounts carried with the American National Bank of Nashville were verified as per reconcilement statements attached hereto. The additions of the cash books were checked, also the posting to the general ledger, and the general ledger was in exact balance on December 30th, last, as per copy of trial balance attached hereto.

"All accounts were accurately and carefully kept and all funds entrusted to the care of your Committee have been faithfully accounted, and your office force was able to satisfy us on every point. We desire to thank Mr. Gordon and his associates for the courtesy and help shown during our examination."

"Respectfully submitted,

"(Signed) E. F. LEATHEM & Co.,

"By Earnest F. Leathem."

The new system was installed on February 1st.

FAMINE RELIEF FUNDS FOR CHINA

THE distressing conditions prevailing in China on account of the destruction of crops last year by flood in the Yangste Valley are known to all. While for reasons peculiar to our church we have not felt that the way was clear for us to issue a special appeal for famine relief contributions, we have not been indifferent to the need for such contributions and have been glad to forward such as have been sent to us in response to the appeal of the Red Cross Society, which has been published both in the secular and religious papers of the country.

FAMINE REFUGEES,
China.

In China the famine relief committee of the protestant missions has been in close touch and in full co-operation with the Red Cross Society in the noble work done by that Society in the cause of famine relief. We deem it proper, however, to give to our people the two reasons given to us by some of our missionaries in China why those of our people making contributions to this cause would do better to send them through our treasury to the treasury of the North Kiagnsu Mission, rather than to send them to the treasury of the Red Cross Society.

The first reason is that famine relief funds administered by the committee of the Missions are issued in the name of the Christian church. Tickets for relief issued to the suffering people, are printed with the name of Jesus at the top, and thus bear testimony to the fact that the help is given in His name.

The other reason is that any funds left in the hands of the committee of the Missions when the famine is over, as it will be over by natural causes by the first of June, can be used with the consent of the donors, as a large amount of such funds is now being used in our North Kiangsu Mission, to help orphanages and other forms of missionary work.

Other reasons might be mentioned, but these two we deem sufficient to convince our people that it will be better both for the cause of Christ and for the cause of humanity for them to send all of their famine relief contributions through our hands in the way indicated above.

In order to be sure not to be misunderstood, we would repeat the statement that the Committee of the Missions and the Committee of the Red Cross Society in China work together in the fullest harmony, and with a full understanding on the part of the Missions that what the churches as such are doing for famine relief needs to be supplemented by what philanthropists and humanitarians of every name and belief are doing through the agency of the Red Cross Society.

Executive Committee of Foreign Missions.

S. H. Chester, *Secretary.*

PROGRAM FOR HOME MISSIONS, APRIL
OUR MOUNTAINEERS

"The Son of Man is come to save that which was lost." Matt. 18 11.

"Christ also suffered for us, leaving us an example, that we should follow His steps. I Peter 2 :21.

Hymn 159—"Christ, the Lord, is risen to-day."

Prayer—That on all the dark places in our Land the Son of Righteousness may arise, with healing in His wings.

Forty Years among the American Highlanders. Character Sketch of a Mountaineer.

Reading—Luke 15 : 1-7, with the short poem, "I count no time."

Solo—"There were Ninety and Nine"

Roll call of the "Under-Shepherds" of the Mountaineer, from the Calendar of Prayer for 1912, and definite prayer for them and their work of soul winning.

"Before and After"—the coming of the School on Puncheon Camp.

What is being done at several schools in the Mountains, (a hasty glance at each).

Recitation—"Land of Lands."

Fifteen Minutes for Business.

Statement by Secretary—Brief Review of the Past Year's Work.

Statement by Treasurer—What was attempted and was achieved, during the past year in Home Mission Work, Local and Assembly's.

Statement of Plans for "Whirlwind Campaign" for THE MISSIONARY SURVEY and the Calendar of Prayer for Home Missions.

Prayer—That we may possess "shepherd souls" that yearn for the straying and lost; that, if we cannot ourselves go into the mountains or into the wilderness of sin to seek the wandering sheep, we may gladly give our support, by praying, working and giving to those who in our stead, are winning souls and lives for the Great Shepherd.

NOTES :

Material for all the articles, with one exception will be found in the current number. Have a time limit of three minutes. By sifting and condensing, articles can be kept within that limit.

For "Before and After" see "The Galax Gatherers", by Dr. Guerrant, pages 147-152, and "Shall We Give Them a Chance," by Prof. Wells.

If desired, the Questions given on the Current Number might be substituted for any number on the program.

There could be no better time that the first meeting in the new church year for the "Whirlwind Campaign" suggested. A committee should be appointed in advance, which will co-operate with the pastor and the men's Committee; and th entire congregation should be canvassed for subscriptions, in order that these publications may be placed in each home in the church.

PROGRAMS FOR FOREIGN MISSIONS, APRIL

ARRANGED BY MISS MARGARET McNEILLY

SENIOR PROGRAM.

Hymn.

Scripture Reading—Romans 8 :31-39.

Prayer—That the means might be speedily provided to send out the twenty-nine volunteers for Africa.

Hymn.

Reading—*A Suggestion.*

Topical—Wonder Stories of Africa. About your Congo Mission. Not Interested? Why Not?

Prayer—That the non-interested may become interested in the great work of evangelizing the world.

Roll Call—Answer with an item of interest from THE MISSIONARY SURVEY.

Minutes.

Business.

Hymn.

Close with sentence prayers, and the Mizpah benediction.

NOTE : Attention is called to the suggestion to make the April Meeting an occasion for planning a "Whirlwind Campaign" for subscriptions to THE MISSIONARY SURVEY. The homes of the Congregation may be listed and divided among members of the Society, so that all can be at once solicited in behalf of the Magazine.

JUNIOR PROGRAM.

TOPIC—*Africa.*

Song—Happy Day.

Prayer—For the children of Africa, that they may be trained in service, and give their hearts to the Master.

Scripture Reading—Matt. 5 : 3-12.

Song—Selected.

Roll Call. Answer with a fact about Africa.

Minutes.

Business.

Questions—1. What is Africa, and where does it lie? 2. How large is Africa? 3. Do you know anything about Ancient Africa? 4. In the New Testament what do we read of it? 5. Why is not Africa Christian to-day? 6. From whom have we learned much in recent years about Africa? 7. Who live in Africa? 8. Why is Africa called the "Dark Continent?" 9. Can white people live in Africa? 10. What are the great obstacles to missions in Africa? 11. What is being done to put a stop to these evils? 12. What do the natives themselves think of this? 13. How do the natives treat the women? 14. What is the native dress. 15. What are we doing to bring "Light" to Africa? 16. What was the first life we gave for Africa's redemption? 17. How can we continue to help Africa.

Recitation—Don't You Care?

Story—The Invention of the First Cloth Locm.

Responses—Some Facts About David Livingston.

Song.

Close with the 23rd Psalm recited in concert.

See suggestions on page 406 for the April Campaign for subscribers to The Missionary Survey.

Rev. S. L. Morris, D. D., Editor. Miss Barbara E. Lambdin, Literary Editor.
P. O. Drawer 1686, Atlanta, Ga.

THE NEW SYSTEM—SIGNIFICANCE AND CONSEQUENCES

TRANSITION PERIOD

DURING the ecclesiastical year just closed our Church has been in a transition period. It has been trying to break away from the old system of collections to the new plan of the "Every Member Canvass." This is in reality a revolution in church finances; and all revolutions must result first of all in chaos. Ordinarily, confusion gradually changes to order and harmony. It is worth while in business, in human government, in church work, to tolerate the chaos temporarily engendered for the sake of the permanent advantages gained by way of greater efficiency.

If, however, the chaotic state is allowed to continue until it becomes chronic, instead of an advance, great damage to the work will result. Surely one year of unsettled conditions is long enough. Is it not time for the transition period to give place to regular systematic effort? Some churches have adopted the new plan, but are allowing it to remain inoperative. Nothing imaginable could be more disastrous in results. It would be far better not to adopt it than not to work it.

The new ecclesiastical year begins April 1st. Should not pastors, sessions, and missionary committees immediately inaugurate a new order of things? The pastor or church that does not act promptly at the beginning of the year consents to another year of confusion and uncertainity.

VITALLY CONCERNS HOME MISSIONS

The new system of finance affects all benevolences and operations of the Church. Speaking for our department, we wish the Church could be made to realize that it vitally concerns the cause of Assembly's Home Missions. Formerly there were three collections and three months assigned for the work now consolidated. The Church has largely increased our responsibility and obligations, yet assigned us only 21 per cent. of the Benevolent Funds for Church work. Perhaps this would be sufficient, if we could get the full 21 per cent., but some churches are slow to recognize this arrangement, and do not even give us the benefit of offerings in the months of June and November designated temporarily by the Assembly for Assembly's Home Missions. Unless there is a speedy recognition of our financial obligations as a Church, not only will our self-denying missionaries suffer, but the work of the Church will equally suffer dire consequences.

THE TWO-FOLD PURPOSE

Line upon line has been written, explaining the nature and extent of Assembly's Home Missions; and yet multitudes have only an indistinct idea and a hazy conception of the purpose of this cause. It has a two-fold object:

I. It stands for Church expansion. Just as Foreign Missions stand for the great heathen world, local Home Missions for individual sections and needs, so the Assembly's Work stands for "the regions beyond" our present bounds. The frontier as yet unoccupied by us is still largely in the great West; but there are destitute mountain sections in the very heart of our bounds, untouched by us and unreached by any denomination; and sometimes it comes still closer home, in city slums almost within hearing of our church bells.

2. It ministers to human needs in the weaker sections of the whole Church, where weak Presbyteries cannot, unaided reach these needy souls. If we covered the whole country there would be no need for expansion, but as a matter of fact "there remaineth yet very much land to be possessed," for Christ and our Church. If every section were equally strong; there would be no call of the weaker to the stronger for help; but it is a well known fact that our Church is very unequally distributed in the various Synods. The unity of the Church makes possible the assistance of the weak by the strong. The bond of brotherhood requires that the hand of sympathy be extended to the needy, and the strong arm of support be thrown around the weak. Will we recognize these ties, cemented by the blood of Christ, which are stronger than earthly relationships?

THE GROWING NEED

The growth of needs necessitates the growth of the work, which in turn requires increasing support for the large force ministering to the needs. This necessitates aid for six hundred churches and mission stations, and for four hundred missionaries. For the maintenance of our present force it requires $30,000 per quarter, and if an adequate and comfortable support were given, it would require nearly $50,000 per quarter. That however, takes into consideration only our present force and equipment. A careful estimate has recently been made, revealing the startling fact that work is already opening up for our Executive Committee of Home Missions which could wisely use $100,000 per quarter for its development and vigorous prosecution.

The Church in meeting these needs must recognize her opportunity of also expanding her boundaries and extending her influence. Her response to her responsibilities means failure or success, progress or retreat. At the very beginning of this new year, will she face and meet her responsibilities?

MOUNTAINS AND MISSIONS

THE children of the Covenanters and Presbyterians who settled in the South more than a hundred years ago, and then moved Westward from the Atlantic slope till they lost themselves in the mountains, have been largely neglected by our Church during all these years. Some of them have been in the care of shepherds of other folds, and their destitute condition spiritually is little credit to their spiritual guides.

Our seeming apathy as a Church, in regard to the mountain section, has been due somewhat to the feeling that our Church was unable to reach this class of people. Many an effort had seemingly been expended in vain. In some places where success seemed to beckon to greater efforts, our budding hopes were blighted and we were compelled to retire.

This apparent failure was due doubtless to wrong methods. Occasional evangelistic efforts resulting in small organizations which died through neglect, served to show that we could not succeed along that line of operations.

Then came the Mission School, doubtful in results at first, but gradually winning its way until our splendid system of Mountain Schools, as yet comparatively only a thin advance line, demonstrated that we could win in our way, and win these people by training their children. Banner Elk, Plumtree, Glade Valley,

Nacoochee, Phelps, and the rest, are now names to conjure with in great areas of mountain territory.

In the meantime, Dr. E. O. Guerrant, through the agency of the Soul Winner's Society, entered the field and won permanent positions in strategic centers. The enlarging work eventually became too great a burden for even his indomitable spirit, and he tendered all this work with the results achieved to the Presbyterian Church; and the General Assembly assumed the responsibility, instructing the Executive Committee of Home Missions to undertake its support. As a result of these negotiations with Dr. Guerrant, on October 1, 1911, the Executive Committee came into possession of these missions, schools, etc., manned by fifty missionaries. The change took place quietly, and the work moved harmoniously without jar or friction. The Senior Secretary of Home Missions and Dr. Guerrant inspected the work together and are now heartily co-operating in points where no other denomination is at work, and where splendid results are expected.

In His infinite goodness, Divine Providence is opening a wide and effectual door to usefulness to the Presbyterian Church. It is a challenge to Presbyterianism to demonstrate that it can reach and uplift the mountaineers. It will doubtless be a rich field from which to recruit our depleted ministerial ranks. Will the Church know the day of her opportunity? Will she sustain in a substantial way this magnificent work?

SAVE THE PEOPLE OF THE MOUNTAINS IN THIS GENERATION

REV. W. E. HUDSON,
Superintendent of Mountain Missions

FOR a little more than a month, I have been making investigations in the mountains of Kentucky, visiting twenty missions and schools, most of which were established by the "Soul Winner's Society," traveling on horseback a distance of 163 miles. As a result of these investigations, I have been impressed by four facts:

The people in the territory where our missions are established are usually *poor*, and, for this reason it will be some time before the missions become self-supporting. When taking dinner with a certain man one day, I found only one knife on the table, my host's pocket knife. I cut my ham, then passed it to him for the same purpose. The dining room served for a corn crib, and I sat on part of the corn during the meal. There was not a window in the house.

Many of the people, being hemmed in by high mountains and practically without public schools, are growing up in *ignorance*. A baptist preacher, way up on the headwaters of the Kentucky River, told me that in his community only one adult in ten could read and write.

In the mountains of Breathitt County, one night I was awakened by the screams of a baby. Presently a woman rushed in and demanded tobacco from one of my companions across the room, saying "I'm just going to give the young one some tobacco smoke, and stop its crying." She fished the desired article out of the boy's "britches" pocket, and proceeded to administer it to the baby until the child was half strangled.

One reason the people have received no public school education is that they have such poor school buildings as well as teachers. At Canoe, in Breathitt county, I could literally put my hands through the schoolroom walls. At Jett's Creek, I undertook to preach in the school house a few nights ago. The windows were out, the walls full of holes, and one panel of the door was gone, letting in the dogs, the sermon being interrupted by a fierce and thrilling dog fight. "Proctor Bill," a converted fighter and drunkard, was pres-

ent, however, and proved equal to the occasion. At Shoulder Blade and several other points the school houses have been abandoned, and our churches are used instead.

Then we note a *great disregard for human life.* "Bloody Breathitt" has been well named. A tragic murder occurred upon my first visit. Upon my second, a man was killed in a gambling quarrel. The next time I passed through the Country, "Yellow Cat Davis" was shot down for resisting arrest. I was told that five persons were killed in Breathitt County during the Christmas holidays, most of these tragedies being due to the excessive use of whiskey, which bootleggers peddle through the mountains. But the saddest death of all was that of a young man murdered at the door of one our Missions, just as the Christmas exercises were beginning. Miss Ahlberg, our worker there, wrote me that the boy lived long enough to make a profession of his faith in Christ.

In the fourth place, *the remedy for this condition of affairs is the Gospel and Christian schools.* Our good Methodist brethren have sent circuit riders into many of these needy sections, and our Baptist brethren, as well as our own Church, often send a minister to preach once a month; but it would take many generations to evangelize these people in that way. The children are the hope of the world, and we should expend our energy where it will count for the most.

Dr. E. O. Guerrant gave a number of years of his life to evangelistic services alone, but later greatly increased his usefulness by establishing a Christian school at each mission station. If the children can be taught and trained five days each week, instead of only an hour once a month, there is a far greater chance to save them.

A GOSPEL TENT IN THE MOUNTAINS.

A number of striking illustrations could be given of places completely transformed by the establishment of schools and the work of Bible women.

Billy Sunday was once asked how to reach the masses, and he replied "Oh that is easy, that is easy, go where the masses are." If we could send out a host of Christian teachers to points where they are so sorely needed, we could change the map of this country.

The promise of the work is that the people are awakening to the great need of education. There are urgent calls for schools in the regions beyond our present operations, which we have been unable to supply. Never did we find brighter or more attractive young people than in the mountains of Kentucky. Are they not well worth saving?

Winchester, Ky.

A DAY'S WORK IN THE KENTUCKY MOUNTAINS

WM. E. BOGGS, D. D.

TOWARD the end of the past summer, it was my duty to spend one day in evangelistic labor in "Mingo Hollow" on the head waters of the Cumberland River. More time than this could not be spared from other pressing duties. On Saturday the somewhat trying journey was taken to Middlesboro, Ky. A horse and buggy were secured, and as early as practicable on Sunday morning, we proceeded to Bryson and Stirling, the two points at which the services were to be held.

Scarcely had we gotten beyond the environs of the thriving little city, when we were among the cottages of the miners. And thence for ten miles, up "Bennett's Fork," we seemed not to be out of sight of these dwellings for five minutes. Huge piles of the rejected slate, machinery of all kinds, coal-cars waiting to be loaded, black holes in the sides of the mountains marking the places at which tunnels had been driven into the coal-beds, left no room for doubt as to what the ten mining companies were doing in this secluded valley.

But, of course, my interest was with the people. They were in evidence on every side of our road as it twisted and turned with the water course. Some were sauntering along the mountain paths. Some sat on the great boulders that had rolled down from the higher ridges. Some lolled on the grass in the grateful shade of forest trees. Some, in holiday apparel, were evidently paying visits to friends and kindred. But the larger number sat on their piazzas or leaned against the fences to gossip with neighbors. Very many had not left off their soiled working clothes, and were unkempt and unshaven. These especially betrayed the fact that they had no thought of going to Church. And when politely invited, their rather gruff refusal confirmed the impression. I was to learn that the church-going habit has been lost to an alarming extent by these people, *and hence that areas of heathenism are being formed in the mining regions, as in the cotton-mill districts, and in the lumber-camps, which portend no good to religion, to civilization or to the commonwealth.*

THE CHURCH AND THE NATIONS

"Is this the time, O Church of Christ, to sound
Retreat? To arm, with weapons cheap and blunt,
The men and women who have borne the brunt
Of truth's fierce strife, and nobly held their ground,
Is this the time to halt, when all around
Horizons lift, new destinies confront,
Stern duties wait our nation, never wont
To play the laggard, when God's will was found?

No! Rather strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such a time!
The earth with all its fullness is the Lords,
Great things attempt for Him, great things expect,
Whose love imperial is, Whose power sublime.

But these painful reflections were suspended when we arrived at "Bryson." Here is an attractive and commodious building, erected by the mining companies, used during the week for clubs and society meetings, and on the Lord's Day for Sunday School and preaching. The Sunday School of some 35 children was about to close, but at my request the little ones were detained for a five minute talk. What an interesting company they were—nicely dressed and neat, the girls having for the most part white dresses and bright ribbons. A kindly word brought smiles, and a welcome from their bright eyes.

The story of the Lord Jesus blessing the children was told once more. The attention was rapt to the last syllable. And I was richly rewarded for the long, rough journey. In these mountains there is no lack of children. "The poor man's riches" were to be seen everywhere—sturdy of body, strong of limb, and by no means deficient in childish beauty, when once the dirt has been washed off.

Then there was a brief "sermonette" for the adults—about fifteen of them in the big auditorium. But the uneasy looks on the faces of the wives and mothers, let me see that the question of dinner, loomed up largely in their minds. I did my best for them, but it had to be done quickly. They tell me that night services suit them best, I can easily be persuaded to believe it.

But the children did not run away after Sunday School closed. They came up shyly, after the benediction, to be noticed and petted a little. In them is our hope. And to this end the wise plan used in the Mountain Missions has been thoroughly adjusted. Lady Missionaries are used to gathering the children in schools, where with other suitable studies, the Bible is made the basis of instruction, Christian hymns are sung and the catechisms are taught. They also conduct Sunday Schools on the Lord's Day. Families are visited in their homes; Mothers' meetings are held; sewing classes are formed for the girls; the boys are looked after also. Thus these cultured and consecrated lives are brought to bear upon whole communities. Then comes the mountain Pastor to preach at two or more of the school houses each Sabbath. And as often as possible the Evangelist gives help in holding protracted services at adjacent points.

The plan is perfect, being substantially identical with that pursued in the foreign work—*Everything is as it should be save one, the Churches are not supporting the work with sufficient means to overtake the wide, wide openings.* The Lord who died for these people, is grieved to witness this neglect, and unless a change takes place, both Church and commonwealth will grieve and suffer by and by.

Miss Gwin, the beloved missionary, had brought us a hospitable invitation to take our dinner with Mr. and Mrs. Huff, with whom she makes her home. The long ride, the mountain air, and the abundant cheer so nicely served, made it a refreshing hour.

After a short rest we were hastening to Stirling at the head of "Mingo Hollow," ten miles from Middlesboro. Here a larger Sunday School and a goodly attendance of adults were assembled in the public school building. The exercises were marked by earnestness and good order.

Already the sun was in the tree-tops on the western range, while the shadows were falling over the valley. There was again need of quick movement, for ten miles of rough roads lay between us and our resting place. An attentive congregation that filled the house fairly well was a great help. The message was delivered and then committed to God's holy care. Old Doffin's head was turned to the manger where he expected to find his much needed and much desired oats.

In the sweet calm of a summer twilight the treasure-laden mountains loomed up grandly around us. The imagination tried to realize the mighty scenes that Geology claims transpired through the unthinkable ages when these coal-measures were forming for civilized man to use. But with these pictures of imagination, there came the more important question what will we do with this human problem of Home Missions and American heathen-

ism? And what will an avenging Providence do with us for our ungrateful neglect of our fellow country men? Church and commonwealth are both of them, in serious danger. Will we have the faith and the obedience to meet the emergency? God knows, and our posterity will know, perhaps to their sorrow.

Atlanta, Ga.

SHOWING THEIR LOVE

ALL who are interested in the work of our Mountain Missions, and who can fail to be, will take with pleasure the peep that is afforded by a personal letter into the heart of the mountain people, so often thought stolid and unemotional.

After laboring for several years as a teacher and Bible woman at Argo, Ky., on Knox Creek, Miss Ida L. Harford, with whose splendid and ofttimes heroic work some of us are familiar, had her field of labor changed. The school at Argo developed into a county free school, and Miss Harford was transferred to Grundy, Va.

Perhaps the story had better be told in her own words:

"When the people heard of it, they seemed heartbroken, and indeed it nearly broke my own heart to feel that I must leave them. Those last days were sad days indeed on Knox Creek. The devotion of the people was beautiful. I think we all dreaded the last Sunday. But I let it be known that I hoped no tears would be shed that day, but that every one would be smiling and happy.

"Quite a crowd attended Sunday-school, although the weather was threatening, and all went well until just before the school closed. A young man came forward and presented me with an envelope containing seventeen dollars and sixty-five cents—*a gift from the people!* With it was a list of one hundred and thirty-seven names, with the amounts given by each opposite the name. I wish you could see it—many gave only one cent—really all they were able to contribute. I prize this list of names more highly than anything I ever received.

"I was so surprised and touched when I realized what the young man was talking about, that I bowed my head on the organ and cried. Instantly every man, woman and child in the house was in tears. The young man broke down completely—his voice shook, then ceased, and he went to his seat. For a few minutes nothing was heard but sobs.

"Dr. Richardson, who happened to be present, said he never in his life saw a more touching display of love—and had no idea these people could be worked up to such an appreciation of their own good.

"But this was not all; before we separated they offered to present me with a building lot if I would return and live in their midst. Three persons said I might have choice of any spot on their land. I appreciated their kindness, and so I told them I would accept their offer, and if I lived something should be placed upon that lot which would be of benefit to the community. Immediately a committee was appointed to select a desirable building site for me.

"Now could there have been anything more beautiful than all this? And doesn't it show a sweetness and depth of character that we seldom give them credit for?

"I wish you could help me plan, and suggest to what use this lot could be put that would be helpful to the community. I am not able myself to carry on a work such as I desire, but what I would like would be to build there a home for orphans. This country is full of orphans and abandoned children. An industrial school for girls would be a great blessing, too."

SHALL WE GIVE THEM A CHANCE?

HIGHLAND College at Guerrant, Breathitt County, Kentucky, was founded in 1908 by Dr. Edward O. Guerrant, for the Christian education of mountain boys and girls. It is situated near the mouth of a beautiful stream called Puncheon Camp, which empties into the Middle Fork of the Kentucky River, just below the campus.

Five years ago this campus was a cornfield, and there was neither church nor school on the creek—no Sunday School, and no Bibles. But being quite thickly settled, there were plenty of children, who

were rapidly becoming as lawless as their elders.

Into this community Dr. Guerrant came twenty years ago, visiting among the people, and sometimes preaching in their homes. The lack of a school was felt, and the first attempt to supply this need was a class of five little children taught by a young lady out in the open air under a sycamore tree—that was five years ago. There are now several buildings, made

The Mountains around Banner Elk.

possible by the help of friends in many places, and by contributions of the mountain people themselves also a twenty-five room dormitory, the gift of a noble Connecticut woman.

A session was held the first year in unfinished buildings, and amid difficulties. The second year Prof. C. E. Wells became principal, and his wife is also a most valuable teacher. The other four teachers are most of them specialists in their departments. These are all, for love of the work and of the people among whom they labor, giving their services for a mere pittance, barely enough to supply their immediate necessities, and it means constant sacrifice on their part.

In a recent personal letter, Prof. Wells writes:

"We have 168 enrolled this session, and a daily attendance of over 130. Our students are all fine, manly boys, and lady-like girls, doing excellent work in their studies. We have twelve taking the teachers' course; but even better than this, the spiritual interest has grown steadily since last October, when Rev. J. A. Bryan held a meeting for us.

"I have received several into the church since that time. Rev. I. C. Hunt was with us in December, and baptized those I had previously received. We are expecting Rev. W. E. Hudson here Sunday, and will have one for him to baptize. In January I received three into the church—two of whom had been baptized. I feel sure that there are yet others who will come.

"We are in great and immediate need of a new building. We are full in the college; full in the dormitory and cottage—*full everywhere*. Seventy-three sleep on the place, and we cannot grow any more until we get additional building.

"I was delighted to receive a short letter yesterday from Dr. Guerrant, saying that he was able to ride out. I pray and hope that he will soon be entirely well again.

"This has been a hard, cold winter up here, and with my weak throat I have felt the effect of it very forcibly, but hope to be able to get through without any serious results.

"Pray for us, that God may make of us just what He wants us to be, and use us just as He wills."

FORTY YEARS AMONG THE AMERICAN HIGHLANDERS

REV. E. O. GUERRANT, D. D.

IF FORTY years experience among the Highlanders gives authority to speak of them, then I may be granted that privilege. For more than forty years I have travelled among them, as soldier, physician, and minister.

I was brought up in a village of churches, and thought all people this side of China, were equally blessed. Some older people are yet laboring under the same delusion.

When a young man, I went to Virginia, the land of my fathers, to join the army, and rode more than a hundred miles across the Cumberland mountains. Although not looking for churches nor preachers, I do not remember seeing a single one. During the war I crossed these mountains

several times, and still found no churches. I was surprised.

After the war I became a physician, and frequently rode through those mountains, visiting the sick, and still found only a church or two in many miles, though there were thousands of people with souls.

When I became a minister, I naturally remembered that country where many of my old comrades lived, Christless and churchless, and determined to give them what little help I could.

In the Synod of Kentucky, I found a mighty champion of these long neglected people,—the Rev. Dr. Stuart Robinson, a man who believed the gospel was for *"every creature"* in *"all the world."* Through his influence, largely, the mission to the mountains was inaugurated by the Synod of Kentucky over twenty years ago, and I was honored by being called from the First church in Louisville to serve the Synod as Evangelist. I thought I had some idea of the vast destitutions of the mountain regions, but when I entered the work I was amazed to find a region as large as the German Empire practically without churches, Sabbath schools, or qualified teachers; whole counties, with tens of thousands of people, who had never seen a church, or heard a Gospel sermon they could understand; and there are tens of thousands of them yet.

This vast Appalachian region covers some eighty-six thousand square miles, and is inhabited by some four millions of people, nearly all white, and they are today, the purest stock of Scotch-Irish and Anglo-Saxon races on the continent. For hundreds of years they have lived isolated from the outside world, with no foreign intermixture. I do not remember ever seeing a foreigner in the Cumberland mountains.

They are not a degenerate people. They are a brave, independent, high spirited people, whose poverty and location have isolated them from the advantages of education and religion. They have been simply passed by in the march of progress in this great age, because they were out of the way. The world to-day, even our own people—know more of China and Japan than of these neighbors, our contemporaries of the seventeenth and eighteenth centuries.

No railroads, or any other kind of roads, invited travelers, scholars, or preachers into the solitudes of their mountain homes. The inevitable result has been, the want of these blessings, which education and religion bring—churches and schools. With the fewest exceptions, there are none of either.

In the largest county in the Cumberlands when I entered it, there was not a church in the whole county, and the only school in its capital was taught in the Court House. One of our oldest evangelists, and a mountain man, after a tour through a large section said "Of all the destitutions I have ever seen, this excels all. Not a Bible nor a Christian did we find."

I have made no hesitancy in saying that this is the largest body of white people on this continent who are practically without the Gospel. And I do not know any people who will make greater sacrifices to hear it. I have known them to walk from five to ten miles over their rough mountain roads to hear the Gospel, and sit on the ground and rough boards from 9 A. M. till 4 P. M. with only a brief intermission at noon. Though without education, they are naturally very bright, and easily comprehend, and gladly receive the Gospel message; and when converted are as faithful as any others under similar conditions. To their honor be it said, I have never seen an infidel among them.

We believe in foreign missions, but we also believe in "beginning at Jerusalem." These are the "heathen at our doors." Their souls are worth as much as others. They are more easily reached. It costs less than half to reach them. The results are quicker, because their language is our own. Their traditions, history, and ancestors are the same as our own. The consequences of their conversion are greater. They will furnish the teachers, ministers and missionaries to the heathen abroad.

After forty years knowledge of this people and twenty-five years labor among

them as a minister, I was convinced that all agencies now employed or available by neighboring churches would never reach them in this generation, and maybe in a dozen generations. So I appealed to all other Christian people who loved their poor countrymen, to help save them.

The response was such as only God could inspire. From every branch of the church, and every section of our country, and beyond it, even from China and the Sandwich Islands, God has raised up loving hearts and liberal hands to help.

In ten years, 362 missionaries have labored exclusively in these wild mountains. They made 51,000 visits, held over 22,000 public services at 10,069 places, had 6,304 confessions, taught 879 Bible schools with 39,456 pupils, distributed over 250 barrels and boxes of clothing among the poor, over 10,000 Bibles and Testaments, and 125,000 tracts, built 56 churches, schools and mission houses, including 3 colleges and an Orphan Asylum.

No man with a heart could ride through those wild mountains and behold the almost universal destitution of everything necessary to human life and happiness, without pity and compassion. He certainly would not have the heart of Jesus, who "had compassion on the multitude, scattered abroad as sheep having no shepherd." These people belong to the ruling race of the world, and are worthy to belong to it. They certainly should have an equal chance for the blessings of religion and education with the Asiatics and Africans. They have not had it in the past. For our missions are yet but light houses on the shores of a continent of darkness.

One of Dr. Guerrant's Missions in the Mountains.

That God will honor you with a part in this great work and its glorious reward, is my earnest prayer.

Wilmore, Ky.

THE MOUNTAINEER—HIS CHARACTER AND NEEDS

REV. WM. CROWE

THE mountain man is a problem, just as every other man without the Gospel is a problem. With due patience, diligence and a wholesome sympathy on our part however the problem can be solved.

The Presbyterian Church can do it. It is particularly fitted for this task. We were told once by a representative of another denomination—a man who was managing large investments for his church in mountain work—that he was persuaded that our church could reach the case as his could not. He had been on the ground long enough to give the matter a test, and also to observe the efficiency of the work of the Presbyterian Church.

The highlander is hospitable. There is no doubt of that. He gives his visitor the best he has. It is a poor best, but he offers no apologies. Pass his way on a summer day, and knock at the door of his hut. You will receive a hearty but dignified welcome to his table of corn on the cob, dodger bread and coffee. There will probably be no sugar for the coffee, nor butter for the bread. You will find your host a silent, kindly man. The pinch of poverty does not humiliate him, nor does he endeavor to hide the fact that his goods are few.

The average mountain man is honest. His cabin door knows no night-latch. He trusts his neighbors, and deems himself worthy of their trust. The house-wife cools the milk in the spring branch by the roadside, a quarter of a mile or more from the house. Possibly a score or more of people pass that way every day, some of them hungry, of course. Yet that bucket remains unmolested in the little wayside refrigerator. And perfect confidence reigns in the home up behind the underbrush that at the close of the day the milk will be there, sweet and cool for the frugal supper.

This man is usually suspicious of a stranger. He looks askance at anything coming from "the clearing." We do not wonder at that. His childlike trust has been abused too often. The landshark has cheated him; the politician has hoodwinked him; the ecclesiastical adventurer has misled him. He is, therefore, ready to believe that every proposition is "loaded" that is presented to him, from fruit trees to religion. The latter, he has been persuaded to believe, is a mystery beyond his comprehension. The harangue that he hears emphasizes so prominently the mysterious, and is so hostile to the man who comes from beyond with "book learning," that the layman of those parts really thinks that the main element of his religion is unknowable. He is saved by some rare combination of magic and fatality.

One day the writer dropped into a store in a little eastern Kentucky village, and was soon engaged in explaining to the young proprietor the reasonableness of the divine plan of redemption. The young man exclaimed "Why anybody could understand that!"

Whereupon we asked if he had been led to think that it could not be understood. His reply was that all the preaching he had ever heard was that it was all a mystery and that ordinary folks were not supposed to know anything about it.

This backwoodsman is capable of development. There is your encouragement for your missionary enterprise. He yearns for an education, and when he gets it knows how to use it. He has a native ability that is surprising. His capacities have lain dormant for several generations; but he is a sleeping giant. Don't forget that!

What does the mountaineer need?

1. He needs a rugged religion, for he is a rugged man. Calvinism is that.

2. He needs a stable mission enterprise. He has not had that, except in localities. He appreciates stability. His association with the hills has taught him that. He has little patience then with an enterprise that quits business as soon as the weather gets bad. We have experimented with him, but we have not stayed on the job, and he has lost interest.

Plumtree is an example of what can be done with a combination of intelligence and consecrated energy. That is the character of the work that pays. We must make it possible for our Committee to erect plants like that at various strategic points. From such centers great influences continually go. We are pleased that our Assembly's Committee is enlarging this department of the Home Work. It means that if the whole Assembly gets behind the enterprise, there will develop a permanency that it would not otherwise have.

3. He needs a manly sympathy. He has been patronized long enough. He is not a Hottentot. There is a great deal about him, we admit, that needs improvement. He is unforgiving, stubborn, too often murderous and vicious. But he is a man. A reasonable Gospel from a reasonable man will always win the day with him. He asks for nothing else.

Memphis.

MISSION SCHOOLS IN CONCORD PRESBYTERY

REV. C. A. MUNROE

Superintendent of Home Missions

IT WAS during the last decade of the nineteenth century that our Presbytery began in earnest the organization of primary mission schools and Sabbath-schools in our mountain counties. It was mainly through the gratuitous services of a number of cultured and consecrated ladies from our old established churches that these schools were inaugurated and run.

Workers from Plumtree on their way to a Sunday School Rally.

This pioneer work consisted in visiting first of all from "house to house" and instructing by precept and example the parents as to the great importance of giving their children a Christian education. The result of these faithfully taught schools by such self-sacrificing Christians was two-fold:

The organization of mission churches.

The thirst for more knowledge generally, and a higher grade and longer term of Christian Schools particularly. Hence the awakening of other denominations to strenuous efforts in securing better teachers and the arousing of the whole mountain people for improvement in public schools and school houses—and especially the most important result, the establishment of the high grade Institution of Lees-McRae with the girls' department at Banner Elk, and the boys' department at Plumtree. These two Institutions, managed—the former by Rev. Edgar Tufts, the latter by Rev. J. P. Hall, are well known throughout the State of North Carolina and parts of Tennessee.

Our whole Southern Church needs to know something of the practical missionary work these institutions are doing in connection with the instruction they are giving, and in preparing the mountain boys and girls for Collegiate Education in still higher institutions of learning.

While a small number of these primary mission schools are still taught, especially during the summer months, by a few "elect ladies" from the older churches, yet the great majority of these schools and Sabbath-schools are now taught by the young men and women in the two departments of the Lees-McRae Institute. Therefore I will quote a few items sent me recently regarding the work at the two places.

Bro. Tufts writes:

"We employed last year (ending December 13, 1911,) seven teachers; paid each of them $25 per month and board; enrolled as many pupils as our building could hold, and turned away, for lack of room, twelve applicants the day the last school term began. Five thousand dollars' worth of improvements was added to 'the plant' during the year, and no debt is on the property. *Prospective improvements* are: new roof on dormitory, an electric lighting plant, new church building.

"Three mission schools are carried on in and around Banner Elk and Pinder with an enrollment of about 250 children, and there are six regular preaching points, all of which show signs of growth. The hospital is now recognized as one of the most useful arms of our work. It has proven a great blessing to our mountain people, both because it has ministered to their needs in sickness and it has given our mountain girls many practical ideas about nursing the afflicted. The next session will begin in April. Many applications for places are now coming in."

In this old house at Plumtree, the boys lived after the destruction of the Dormitory by fire. The two young men are Candidates for the Ministry.

Bro. J. P. Hall writes:

"The school session at Plumtree is divided into three terms, and school is carried on during the entire twelve months. There are eight teachers this year. Two of these are preachers, and a third preacher is employed to manage the school farm and take charge of the religious services of a promising mission church in the vicinity.

"More than seventy-five boys have enrolled during the year. A large per cent. of these remain the entire year. They give their labor half of each day, and the school sustains them.

"What we call 'elementary day schools' in villages have been carried on during the year by six different teachers at five mission points, and small churches with an enrollment of about 250 children, and Sunday-schools have been maintained with regularity at eight different missions. These are taught almost exclusively by the teachers and students of the Plumtree Institute.

"The Summer Bible School and Sunday-school rallies last summer at the various missions above mentioned resulted in a great spiritual uplift and benefit to the whole country for many miles around. It was estimated that from 700 to 800 people attended these services.

"A number of new rooms have been furnished in the dormitory. Others have been taken and will be furnished soon. Through the kindness of friends in Tennessee, we were able to install a heating plant in the new dormitory, and through the kindness of others we have now received the pipes and fixtures for a system of water works and plumbing for the dormitory. The Wysor Memorial Library Association has added a large number of books to the library this year. A new dining room and kitchen apart from the dormitory have been built. This work was largely the work of the boys of the school.

"A new barn has been built, and the school is trying to increase the herd of milch cows. In short, the work has been aggressively prosecuted. Preaching has been supplied at fourteen places, more or less regularly, and this has been one of the most fruitful years in the history of the school."

Presbytery visited in a body at a regular meeting, the school at Banner Elk in 1909, and through a large commission of some of our ablest Presbyters, visited the boy's department at Plumtree in 1911 and has registered her recommendation of *both* to the Christian public generally and to the Presbyterians especially.

Hickory, N. C.

THE MOUNTAIN MISSION WORK OF SOUTHEAST TENNESSEE

Under the Direction of Knoxville Presbytery

REV. LEROY G. HENDERSON

THE Presbytery of Knoxville, extending from Chattanooga on the West to the Great Smokies on the East, and the Georgia line on the South to the Cumberland Plateau on the North, includes the whole mountain section of Southeast Tennessee. The needs of these mountain people were brought to the attention of Presbytery about five years ago by Dr. J. Lynn Bachman, and so earnest was his plea in their behalf, that the cause of mountain missions soon found a large and lasting place in the heart of our Presbytery, the contributions for Local Home Missions, including this specific work, now averaging about $3,000 annually. In addition to this, the Assembly's Home Mission Committee gives $500 annually to this work and pays one-half the salaries of our three teachers four months each Summer.

Rev. J. E. Robinson, himself from the mountains of North Carolina, was early chosen as Superintendent of this work, and God's blessing has signally rested upon his faithful and efficient labors. Four churches have been organized, twice as many preaching points established, three Schools maintained each Summer with flourishing Sunday-schools in connection with them, numbers of souls saved (whose record never finds a place in the Church's statistics), and last but not least, a distinct reflex blessing upon all our Church entering so heartily upon the work.

During the past year a building for School and Church purposes has been erected at Apalachia in the heart of the Mountains through the generosity of Mr. H. Clay Bondurant, Ruling Elder in the Fifth Avenue Church, Knoxville, and he hopes to make a similar gift for one at Farnes the present year, while Presbytery plans a third one at Wetmore. These three schools in turn will act as feeders for a High School, which it is proposed to establish at Conasauga, where an ample and beautiful location has been donated by the Conasauga Lumber Company, on the L. & N. R. R., between Knoxville and Atlanta, yet within walking distance of the Mountains, which almost overshadow it.

Thus we believe under God this whole people shall be uplifted, many precious souls saved, and numbers of young men raised up for the ministry and young women for mission work at home and abroad.

More than once it has been our privilege to visit these people and preach to them for a season, and our hearts have been stirred as much by their response as by their needs, coming as they do long long distances on foot in all sorts of weather, listening eagerly, while many stood, and they readily accepted the truth. Each time I have come away with the impression deepened, that here is one of the neediest and most productive fields of our Country; here a people, if reached now, will become the backbone of our Christian civilization. If left to the hardening influence of irreligious and atheistic immigration—as largely in the case of the mountaineers of Pennsylvania —they will become a menace for all time.

Knoxville, Tenn.

VACATION WORK IN THE GREAT SMOKY MOUNTAINS, TENNESSEE

MISS S. LEONA BLAKE

BY appointment of Dr. Guerrant last June, a splendid trained nurse and I went to hold the mission post at this school in the absence of the beloved teacher, away for a much needed rest. We left the main line at Newport, Tenn., and boarded the little train on Peavine Railroad to go eighteen miles up Pigeon River. The railroad is being built to Canton, N. C., where a large pulp mill operates, and passes thro' the wildest and most picturesque mountains of all the Southern chain; so it "'pears to me," as Mountain Tommy would say.

"WILLIE GRIFFITH,"
of Great Smoky Mountains, Tenn.
It was stated that his parents had "five children and ONE BOY."

On arriving at Brown's, a little station overshadowed by high cliffs and big rocks at the back doors, and endangered by the train and Pigeon River at the front, we were met by a student of the Seminary who carried our small baggage while we were laden with paper bags, etc., with which to begin housekeeping. We followed the flume up Big Creek, which was harnessed for floating logs down to the station, but before climbing a mile we unloaded at the various cabins, and finally arrived out of breath at the Seminary about noon.

Overlooking a beautiful narrow valley and high upon the side of a mountain, stands the building with two large school rooms on the first floor and four living rooms above.

The mountain continued to rise from our back piazza, already about forty-nine plank steps from the public road below. The young man who met us continued to stay at night in the cottage in the yard for our protection. By hard study he is almost prepared for College, and we hope to see him enter next year.

As school was closed for vacation until August, we turned our whole attention to visiting and building up the Sunday School. The first Sunday dawned clear and crisp, and by eight o'clock the house was filling up with old and young, quiet and pensive. We both possessed one talent, if no more—we *loved* music and could play the little organ. We worked that for all it was worth, and all took part in singing, save one dignified old gentlemen who weighed "even 200" and climbed two miles up "Snake Ridge" twice every Sunday,—a road on which the sun never shines.

We found a faithful little band trying to hold Sunday School in the absence of the mission teacher. They tried to put us in charge, but we insisted on helping in the ranks. The Superintendent was a tower of strength in the community, a grand-father, converted from a vicious life about six years ago. He led the school in reading the Bible lesson, called for memory verses, then gave a summary of the preceding lesson, drawing conclusions which showed a splendid grasp of the truth. A young member called the roll, never prefixing Mr. or Mrs. to any name, young or old. The two school rooms, with folding doors thrown open, were used for the assembly hall, and closed for recitations. We used blackboards for illustrating the lesson, and

after re-assembling for closing songs, one of the teachers gave a concise summary, drawing lessons for every day life and used the blackboard again to convey the truth thro' the eye as well as ear.

"WILLIE BROWN,"
of Great Smoky Mountains Tenn., in his first pants of checked gingham—AND A POCKET.

We tried to follow Dr. Phillips' advice—"begin on time and end on time," so the service began at 9:00 A. M. *sharp* to close at 10:30 A. M. *sharp,* but they had the advantage of us in the latter and continued *ad libitum.*

The song service was appointed for three o'clock, but at one practically the same crowd was beginning to re-assemble, so the hour was changed to two. How they did sing!—and in good live time too! Often the sun was behind "Hall's Top" before the singing ceased, and it was a Sabbath of high privilege to all.

At the end of vacation, a Sunday School Rally was held, when we had the pleasure of hearing two good sermons by Rev. J. S. Black, of Newport, Tenn. The people brought dinner, and it was a good one. At the close we determined to say good-bye to each one and leave a parting word, but when our faithful friend and neighbor, Mrs. Rat Brown, with tears in her eyes, threw around my neck her strong arm, brown with the sun in many a cornfield and tender in its ministrations to the sick and needy, I couldn't speak my good-bye to anyone and beat a retreat, proving a poor missionary indeed.

What a splendid field for a preacher who has grace, grit, and gumption! No coward is allowed to tarry long.

Greenwood, S. C.

I am deeply interested in this great problem of Home Missions—the greatest now confronting the Church, and which is up to all patriotic citizens as well.

L. H. Blanton, D. D.

CHILDREN'S PAGE

THE WORST BOY IN THE COUNTY

BY A MOUNTAIN TEACHER

IT was at a baseball game on the Fourth of July, that we first saw the Worst Boy in the county.

A noted minister had just delivered an oration to a great company of Highlanders gathered on the campus. After that we had games. Nearly all those participating in the ball game were grown young men, but the Worst Boy was a sturdy little fellow of fourteen, in knee-pants. His good playing excited considerable comment among the teachers and visitors. None of us knew then that he was the Worst Boy.

A month or so afterward a man told us, "Zeke Johnson is thinking of sending his boy over here to school. He is said by everyone to be the very worst boy in the county. His folks can't do a thing with him. They had him at school in town, but he ran about the streets, smoking cigarettes and keeping company with bad men and boys. Finally Zeke took and sent him way back in the mountains to a school twenty-five miles from the railroad. But one night he ran off, taking a horse from a near-by stable, which he turned loose when he got within a few miles of home.

Zeke tried to punish the youngster the other day, and the boy threatened to kill him—his own father. "I believe if I were in your place, I would'nt take him."

"But perhaps," he added dubiously, "you folks *might* be able to do something for him."

It was about two months afterward when Mr. Johnson, came with the Worst Boy.

"Professor, I have brought you Phil," he said to my husband, "and wish to leave him completely in charge of you and your wife. Use whatever methods you see fit. He has given us a great deal of trouble, and is considered a very bad boy."

We looked at the father, a strong, manly man, noted for his integrity in a county containing many corrupt men. Then we looked at the Worst Boy. His clear gray eyes met ours without flinching. His face was a fine one, with prominent features, indicating not depravity but strength. In a flash we saw the root of the trouble. He had been told he was bad until he believed it. Our first measure must be to replace this negative evil suggestion, with a better, positive one.

So we took his hand and said "Phil does not look like a bad boy to us, Mr. Johnson. We are sure that he will give us no trouble, and that we shall love him dearly."

Thus Phil entered the school and began a terrific conflict with the evil forces which had so largely dominated his life. Of course he had many ups and downs. Once, he had to be publicly punished for a flagrant act of disobedience. But he did not think of resistance, only seemed greatly cast down because he had grieved us.

His worst fault was vulgarity, for his young mind had been poisoned with the filthy conversation of evil men.

One evening I talked long and earnestly to him alone, pointing out the blighting influences of all sinful thoughts and acts, and pictured the strength and splendor of a clean, white life. He promised to strive to conquer his evil tendencies, and he did! He seemed very loth to go home at the end of the session and wept when my husband gave him a Bible.

When school opened again in the fall, Phil was seen to have conquered all his worst traits except smoking. Here again we decided to use suggestion and moral suasion. We told him that, knowing the pernicious effects of cigarettes, we trusted that he would of his own volition overcome the habit. He promised, asking for a little time. At first he limited himself to one a day; in a short time he surrendered his tobacco sack saying that he believed he could leave it off entirely.

In a week or two, however, he confessed that the longing had become irresistible and he had broken his resolution. "But I shall try again," he said. I don't think he has smoked since.

One morning at school, wishing to hasten up the fire, I called for a match. Involuntarily, I glanced at Phil, and shall never forget the look of triumph on his face when he said "I don't pack matches anymore."

One evening a visiting minister arrived at our school, and observing Phil he asked, "What lovely boy is that?" And indeed he was not mistaken, Phil had become lovely.

When we had our great meeting that year, the "Worst Boy in the County" confessed his Saviour at the very first service, being one of the fifteen received into the church that memorable day, when his glory was so made manifest in our school.

But Phil is no longer the Worst Boy in the county. His life has been changed, glorified and made splendid by the only Power which can touch the hearts of these mountain-men and make of them, instead of drinkers and fighters, mighty men of God.

SOME QUESTIONS

The Answers can be found in the Home Mission Section of this Issue

What organized Mountain Mission Work has been recently transferred to our Church?

Who has been a soldier, physician and minister in the Mountains for forty years?

What made some mothers "uneasy" during preaching service?

When was a pail of milk untouched by hungry passers-by?

What cornfield became a Campus in five years?

When did love of music prove a valuable talent?

What evil habit did Phil have a hard time conquering?

Name one reason why the people of the Mountains have so little public school education?

Where has a Hospital in the Mountains proved a great blessing?

From what School have teachers and pupils gone out and organized eight different Missions?

Tell what Lumber Company has contributed a good location for a High School?

Who received a present of money and a lot, and why?

What happens when the "Every Member Canvass" is neglected?

" 'I count no time,'
The Shepherd gently said,
'As thou dost count and bind
The days in weeks,
The weeks in months; My
Counting is just—until I find.

" 'And that would be
The limit of My journey.
I'd cross the waters deep,
And climb the hillsides
With unfailing patience
Until I found My sheep.' "

—Selected.

HAVE YOU ORDERED IT?

THE CALENDAR OF PRAYER FOR HOME MISSIONS FOR 1912

Pastors and others have written expressing their appreciation of this publication that now represents all the Home Causes. Here are excerpts from some of these letters:

"'The Calendar attests careful work in getting it up."

"I congratulate you on the beautiful Prayer Calendar. It is the most attractive one I have ever seen."

"I must tell you again how beautiful and instructive your Calendar for Prayer is, a feast of good things."

"It is a very interesting one, and has an educational value, as well as being an aid to prayerful remembrance of the workers."

"The Calendar is not only attractive in appearance, but in contents. We can appreciate the effort expended in collecting the old hymns and prayers, which are beautiful indeed."

"The collection of noble lines from the Church fathers and our elder poets is a thing to thank you for; and to keep by one for the hour of meditation, if so be we may catch something of their exaltation of spirit."

This came from Kansas City: "The Calendar of Prayer is helpful and interesting.

Please congratulate Miss Lambdin on her splendid work. Glad to see our dear little Mr. Sartorio's name is included."

"It is indeed a volume of living thoughts—'A mine, whose gems are of a land divine. To cast the gift of a lovely thought into the heart of a friend, that would be giving, I think, as the angels must give.'"

"The Calendar is the very best you have gotten out yet. Its make-up is fine. I like the good paper, the printing, the colors, and the form of the Calendar. Then the subject matter is so well arranged. I like especially the quotations from Thomas à Kempis, the old hymns; and I know the missionaries will appreciate the Scripture texts—they seem to me to be so well chosen."

This is from *The Presbyterian Visitor* of Lexington, Ky.: "The Calendar of Prayer for Home Missions has just come to us. It is a calendar to be hung on the wall. It is a beautiful thing; not only well printed, but also superbly edited. Our Home Mission work is presented with great detail, and at the same time there is a choice collection of devotional quotations that make it impossible for this calendar of 1912 ever to go out of date. It can be obtained from the Presbyterian Committee of Publication, Richmond, Va. It is well to add that this calendar presents not only the Mission work at Home, but all the Home work of the Church, including Education, Ministerial Relief, Sabbath-school work and Publication."

This is from *The Presbyterian Visitor* of Lexington, Ky.

BOOK REVIEWS

Religion and Slavery, a Vindication of the Southern Churches. J. H. McNeilly, D. D. Publishing House of the M. E. Church, South, Smith & Lamar, Agents, Nashville, Tenn.; Dallas, Texas. Pp. 88; 35 cents, paper.

This treatise grew out of a paper read before the Presbyterian Ministers' Association of Nashville several years ago. Using the author's own words, "The members of the Association were mostly young men who had grown up since the war, and knew little of the efforts of Southern Christians to evangelize the slaves in the years before the war."

Southern man, of a slave owning, Christian family, himself a Presbyterian minister—and, if more were needed, one of the heroes of the Civil War, a successful and beloved pastor during these fifty years since—Dr. McNeilly brings to his task a thorough understanding of his subject and a tried sympathy and genuine love for the Negroes.

While feeling keenly the misunderstanding on this subject in some parts of the country, and the consequent injustice so often done the South, Dr. McNeilly writes with fine spirit, though with entire conviction about conditions with which he is thoroughly familiar.

Approaching the discussion without undue haste, he shows that, if slavery of the Negro was a wrong, it was a wrong brought about by many people, of many sections and countries, and that it is idle and wicked to seek to place the entire responsibility upon the slave-holding people of the Southern part of the United States, where force of circumstances had concentrated large numbers of the black race.

The last chapter on "Southern Sentiment and Effort," will contain many surprises for those ignorant of the constant and systematic effort made by most masters to bring the Gospel to their slaves; of the bond of affection and mutual helpfulness that existed between the two races, and of the recognition by Christian white people that the Negroes are children of a common Father, and heirs with them of the Kingdom of God. Many touching and interesting incidents are cited, and the narrative is brightened by frequent touches of humor that evince a genuine appreciation of the Negro character and droll wit.

When it is added that Dr. McNeilly was for awhile the pastor of a church of forty to fifty white members and several hundred Negroes, the main inducement to his acceptance of the charge being the opportunities to preach to the Negroes, the fitness of the writer will be apparent to assist the present generation both North and South to attain a truer understanding of the Christian sentiment in the South that endeavored to apply the principles of religion to slavery.

The Galax Gatherers. E. O. Guerrant, D. D. Presbyterian Committee of Publication. Pp. 220; price, $1.00.

The chapters of this book are a series of vivid sketches, drawn from life by a master hand. They have no necessary connection with each other; one can open the book at random and read backward or forward, and the interest is always sustained. There is, however, one purpose through each and all, and readers will not be slow to discover that purpose, as the author succeeds in portraying mountain scenes and human needs till their deepest sympathy is enlisted, and they surrender to the fascination of the subject and the appeal of the philanthropist.

The mountaineers came into a splendid heritage when they won the heart of Dr. Guerrant. For more than a decade he has pleaded their

cause and ministered to their need, till the whole country is now familiar with the work of the Soul Winners Society.

This little volume is calculated to awaken still wider interest in the neglected people of the mountains, and create permanent enthusiasm for their temporal and spiritual welfare.

Israel's Prophets. George L. Petrie, D. D. $1.35. Neale Publishing Co., New York.

The author of "Jacob's Sons" needs no introduction to the public. Dr. Petrie brought his brethren under lasting obligation by introducing them into a new field of inquiry. The companion treatise, "Israel's Prophets," fully sustains the author's well deserved reputation, and we make the prediction that every reader of the first will certainly desire to provide himself with a copy of the second.

This new study takes each prophet in chronological order, from Jonah to Malachi, giving an entertaining account of the prophet himself, and an instructive interpretation of his message, while interweaving the contemporary history of the nation in such pleasing way as to give new emphasis to each prophetic book.

"Israel's Prophets" were all Home Missionaries, devoting themselves patriotically to the salvation of the nation; yet Foreign Missions even in that remote period had its prototype in Jonah, while the principle of world-wide evangelization gleams with vivid light in the glowing messages of such as Joel, Isaiah, and others.

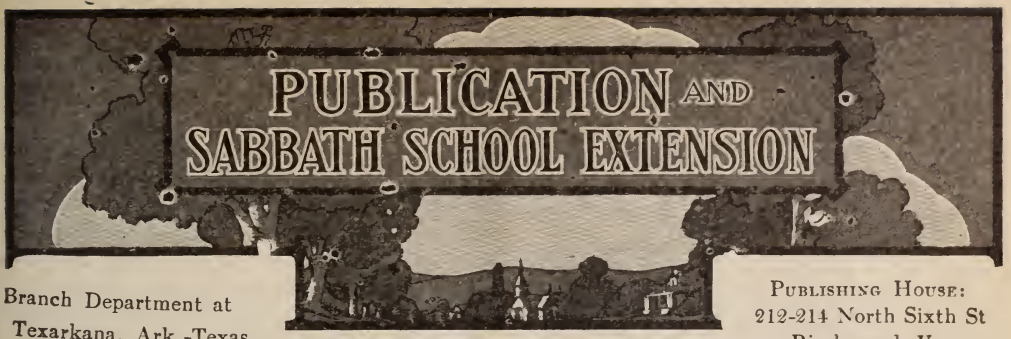
The book will be not only a valuable contribution to Jewish history, but furnish many a pastor suggestions as to methods of leading his congregation along new lines of study. Secure it by all means.

Children's Missionary Stories. Pp. 128; 40 cents. Compiled by Alice Moreton Burnett. Christian Publishing Co., Dayton, Ohio.

This little book contains thirty carefully selected stories gathered from many sources, and emanating from various denominations; mostly in connection with the work abroad, though several are about Home Missions, giving, etc. They will be most useful in interesting children in Missions, the stories being suitable for reading or telling to the little ones in the home, in the Sunday-school, or in the Children's Mission Band. A valuable feature is a hero roll of Home and Foreign missionaries of eminence; and not less valuable is a list of excellent suggestions for leaders of missionary work among the children.

Altogether, this collection will prove a great help to those who are seeking to engage the interest and affections of the children in missionary endeavor.

The campaign of redemption of waste places cannot succeed by "proxy" or "absent treatment." There is no redemption without the shedding of blood. We mean there can be returns only on investments that cost what is dear as life. Christ Himself thought it not worth while to make any attempt to save man on a cheaper basis. HE GAVE HIMSELF.—*Exchange.*



Branch Department at
Texarkana, Ark.-Texas

Publishing House:
212-214 North Sixth St
Richmond, Va.

A DOUBLE SERVICE

Making Energy The Assembly's Executive Committee of Publication rejoices in doing two kinds of service for our Church, or, to look at it from another angle, the church uses it in doing two things that are positively fundamental. On the one hand it is trusted with the creation and selection of a literature that shall be wholesome and stimulating to a high degree, and, on the other hand, with its circulation to every family in our denomination far and wide. Perhaps there are very few families that have not been touched by it in one way or another. This service lies at the very fountain head of all activity. There can be no church-work without abundant information.

Directing Energy On the other hand the Committe is entrusted with the duty directing the energy thus created into certain lines of activity, as to the Sunday School and Young People's Society. Of course, within these lines of work are included a very great number and variety of forms of service. With each and all these the Committee has very direct relations and very grave responsibilities.

Feeding the Fountain Our editors, ten in number, are in a very real sense, the teachers of the whole Church. No pastor has such a large and varied congregation. In it every week there are big and little, old and young, ugly and handsome, rich and poor, learned and unlearned, young men and maidens, humble school teachers and university professors, lawyers, doctors, merchants, farmers, engineers, blacksmiths, conductors, mail carriers, white and black, near and far. The editors never see their pupils, and can hope to know the names of very few of them. But there they are, a great invisible host waiting to be fed week by week from the resources of the Committee. Can you imagine a service more fundamental? The heavy presses pour out a great stream of printed matter every month, which flows through our mailing room, and is distributed by skilled and willing hands all over the South in mail bags sent especially to us by the Post Office. The amount of matter that goes out is simply past the comprehension of any one man.

Invisible Class

Varied Enough? By sound, simple explanations, by clear illustrations, by direct questions, by story, by poetry, by picture, by chart; by warnings, by teachings, by exhortings, by promisings; in ways that all think of, by ways only a few think of, but in all ways and by all resources, these editors are making known to us the will of God for our salvation and for the salvation of all the earth.

Out Amongst the People Their fields of operation stretch their quiet lengths along from Baltimore to El Paso, from St. Joseph to

Miami. The whole theory and practice of the modern Sunday School movement in every phase must be studied carefully in detail. What is sound and enduring must be adapted to our need, and commended to our people by voice, by letters, by printed pages, by conferences, by institute, by convention. Plans work their way down from headquarters in Richmond through the Synods and Presbyteries to the Sessions, and finally lodge in the schools. Think of what it all means! Something needs to be known and said about adolescence and adult class, about beginners course and buildings, about cradle roll, catechism and conversion, about decision day, about equipment, exercises and evangelism, about finance, about giving and grading, about history and house to house visitation, about illustrations and intermediates, about juniors, library, missionary work, music, about normal work, order, organization, about pedagogy, pastors and prayer, about questions, reports and ruts, about seniors, socials, and summer schools, about teachers, and temperance, and trials and triumphs, about unions, vacations and Word of God, about young men and young women, and about a zeal that will not grow cold. Surely, here is a task of the highest importance.

FROM A TO Z

OUT YONDER

Then out yonder on the borders of a long established church there is a neighborhood that has no adequate religious instruction near by. Somebody must go to them with a Mission Sunday School. The workers must be encouraged to undertake the blessed task and the literature must be at hand for free use for awhile. And so we have extension that is natural and easy and most fruitful.

STILL FURTHER OUT

Then there are regions beyond organized church life where there is a desperate need for new schools. Who is to hunt the people up, in their homes, organize the school, nurse it for a season, and send it forward to self-directing life and activity? Here is the place for the Sunday School Missionary, the pioneer of God's army. So the Publication Committee helps to find these places, aids in securing the men, pays in part or in whole their salaries, furnishes free literature, co-operates in directing the labors. Six such men are at work now, one in each of these Synods Texas, Oklahoma, Louisiana, Tennessee, and two in North Carolina, Urgent calls are made for men in Arkansas, Missouri, Kentucky and West Virginia.

HEROIC SERVICE

This extension work involves self-surrender and heroic service. The men leave home and comforts and travel for days, often in exposure and weariness. One of our missionaries spent the night with most hospitable friends and slept on the kitchen floor because there was no other room. On the very day, when the thermometer registered below zero and people not far away were freezing to death, one of our honored brethren drove 30 miles and organized two new Sunday Schools with a total enrollment of 65 pupils. So the Publication Committee is vitally concerned in the most fundamental work of extension. Its power to do this work is limited at present by the meager sum given it for the work. Fields and men can be found. Where is the money?

WELL DONE

So then from the standpoint of things that need to be done to nourish the Church's life, as well as from that of actual work done the Executive Committee of Publication is rendering a notable service to the Church and to her Lord and King.

THE TREASURY

CONTRIBUTIONS FOR FOREIGN MISSIONS RECEIVED IN JANUARY, 1912.

MAKE DRAFTS, MONEY ORDERS, ETC., PAYABLE AND SEND REMITTANCES TO W. H. RAYMOND, TREASURER, 154 FIFTH AVENUE, NORTH, NASHVILLE, TENN.

To insure proper entry on books of the Treasurer, and correct monthly and annual statements of receipts, it is important that, in making remittances, correspondents should specify the name of the church, the Sunday-school, or the society in the church to which credit should be given. It will also aid the Treasurer in making correct and prompt acknowledgment if correspondents will indicate whether remittance is made by "Rev.," "Mrs.," or "Miss," and carefully give street or rural route address.

LEGACY.

A Little Girl, Montvale, Va., $1; The White Fund, $25, $26.

GENERAL MISCELLANEOUS.

Miss Fannie McBride, Washington, D. C., $3; Mr. and Mrs. Sam'l. Lacy, Brookton, N. Y., $2; A Friend, Washington, D. C., $5; Mr. J. W. Addison, Cambridge, Mass., $1; Mr. L. C. M. Smythe, Princeton, N. J., $5; Mrs. N. M. Alexander, Princeton, N. J., $5; Arkansas Churches through Dr. Morgan, Galva, Ill., $20.69; Mrs. M. S. Curd, Colorado Springs, Colo., $5; Mr. S. W. Demaree, Morganton, Ind., $3; Mrs. M. D. McCorkle, La Veta Colo., $6; Miss Ruth Price, Seattle, Washington, $10; Miss M. Dickson Roe, St. Paul Minn., $2; Mr. A. G. Thomas, Chicago, Ill., $10; A Friend, $8,000; A Friend, Rockford, Ill., 1.

Total, $8,078.69.

ALABAMA.

The Boys of Orphan Home, Synod of Ala., $5; Mrs. F. B. Freeman, Birmingham, $1; A Friend, Eutaw, $10; A Friend $100; A Friend Marion, $150; A. W. Nosned, Birmingham, $4.32; Mr. J. N. McLean, Florale, $50.15; Mrs. J. S. Drakeford, Tuskegee, $1; Mr. A. W. Nosned, Birmingham, $45.85; The Girls of Orphan Home, of the Synod of Ala., $5; Mr. R. T. Liston and family, Montevallo, $45; Mrs. Edith McLanahan, Citronelle, $650; Miss S. A. Chapman, Thomaston, $6; Mrs. Agnes Tutwiler, Leighton, $5; A Friend, $700; Mrs. W. L. Dowdell, Montgomery, $2.50; Mr. A. W. Nosned, Birmingham. $3.75; Mobile Presbyterian Union, Mobile, $5; Ladies Society, Norwegian Seamen's Mission, $5; Mr. A. W. Nosned, Birmingham, $2.50; A Friend, Vernon, $1.

ARKANSAS.

Mr. J. S. Wilson, Columbus, Ark., $100; Miss Julia McRae, Hope, $50; Mrs. Wm. Tarpley and daughter, $2; Miss Kate Martin, Austin, $10; Miss Kate Graham, Wynne, $3; Mrs. J. L. Stitt, Princeton, $1; Mrs. T. Y. Murphy, Pine Bluff, $3; Miss Belle McCulloch, Marianna, $3; Mrs. J. A. Martin, Austin, $3; Mrs. W. E. Broughton, Warren, $5.

FLORIDA.

Rev. Edward O. Guerrant, Ukatilla. $20; Miss Mary Weeks, Lacrosse, $.90; Mrs. E. Joyner, Bagdad, $3; Mrs. Elizabeth Davis, Dunedin, $17.50; Mrs. F. E. O., Polen Beach, $1; Mrs. M. A. Bule, Bell, $5; Mr. J. W. Vidal, Gainesville, $25; Mrs. S. A. Bissett, Tampa City $3; Mr. Chas. E. Harman, Clearwater, $100; Miss Sallie A. Bowers, Euchee Anna, $3; Mrs. C. D. Monroe, Euchee Anna, $2.

GEORGIA.

A True Friend of the Missions, Adel, $3; Mr. D. A. Blue, Center, $3; Mr. D. B. Curry, Climax, $5; Mrs. Cora J. Blaylock and Daughter. Chicamauga, $2; Mr. C. E. King, Atlanta, $100; Mr. B. F. Hunt, Louisville, $3; Mrs. S. A. Quigg, Conyers, $5; Miss Margaret C. Parrott, Newman, $50; Miss Lillie B. Parrott, Newman, $50; Miss Mabel Crawford, Milledgeville, $10; Miss Emma Adams, West Point, $45; Miss Emma Adams, West Point, $7; Mr. John McEeachern, Athens, $25; Miss Jennie Lee Crafton, Woodland, $2.10; Mr. W. J. McNaughton and Sons, Savannah, $2; Miss Lucy S. Newton, Mount Berry, $13; Mrs. J. R. McAlpine, Clarksville, $5; Miss Ruth S. Rankin, Savannah, $1.50; Miss Genevieve Morgan, Americus, $5.

KENTUCKY.

Mrs. E. S. Allen, Louisville, $6; Mrs. B. F. Bedinger, Richwood, $3; Mrs. C. C. Bedinger, Richwood, $3; Mrs. Emma D. Hughes, $3; Woman's Missionary Union, $24; Miss Lizzie U. Sharp, Bardstown, $50; Father, Mother and Two Children, Richmond, $2; Mrs. A. R. Quigley, Maysville, $5; Mr. H. A. Summers, Elizabethtown, $25; Mrs. Josie G. Wintersmith, Elizabethtown, $5; Mrs. Fannie B. Talbot, Sharpsburg, $1; Miss M. Brown, Frankfort, $2; Friends, Louisville, $11; A Friend, Greenville, $10; Dr. W. H. Forsythe, Louisville, $12; Mr. A. J. A. Alexander, Spring Station, $500; Mrs. E. C. V. Janes, Springfield, $7; Miss J. H. McCullough, Henderson, $5; Mrs. G. W. Bell, Nicholasville, $5.

LOUISIANA.

A friend, Norwood, $5; A friend, Monroe, $25; Rev. D. O. Byers, Norwood, $3; Miss Linnie O. Byers, Norwood, $3; Miss Maude H. Byers, Norwood, $1; Mrs. Ethel McKowen Payne, New Orleans, $100; Mr. W. A. Gallent, Clinton, $.50; Jubilee Offering, New Orleans, $34; Miss Ida M. Upton, New Orleans, $3; Jubilee Offering, New Orleans, $95.

MISSISSIPPI.

Miss C. I. Wharton, Union Church, $3; Miss Jennie C. Carr, Oakland, $3; A Friend, French Camp, $10; Mrs. E. H. Whittaker, North Miss. Presbytery, $12; A Mite Box Circle, North Miss. Presbytery, $3.85; Mrs. J. E. McCorkle, Oxford, $3; Rev. P. Gowan, Wesson, $4.20; Mrs. W. J. Stevenson, Lauderdale, $7.50; Mrs. Wade Moss, Oxford, $5; A Lover of the Cause, French Camp, $1; Mrs. L. C. Smith, Lauderdale, $3; Mr. James A. Lyon, Columbus, $4.50; Mr. and Mrs. H. R. Guthrie, Port Gibson, $10; Rev. and Mrs. J. J. McInnis, Nettleton, $10.

MISSOURI.

Mr. S. S. McCue, Auxvasse, $3; Mrs. S. S. Tate, $3; A Friend of the Cause, St. Louis, $25.-18; Mrs. Mary S. Sullenger, Troy, $3; A Returned Missionary, St. Louis, $60; Rev. and Mrs. J. T. Hall, Calhoun, $10; Miss Grace Patton, Fulton. $1; A Friend, Montgomery City, $1; Rev .Xenophon Ryland, Higginsville, $10; Mrs. J. F. Vaugn, Strother, $1.50; Miss M. A. Hockaday, Pleasant Hill, $5; Mrs. J. V. Crossett, Kearney, $5; Mrs. J. M. Craig and Miss Ruth Craig, Lexington, $10; Mrs. Thos. K. Hanna, Kansas City, $5.

NORTH CAROLINA.

Cash, Wilmington, $10; Miss Elizabeth P. Allen, Charlotte, $12.50; Miss Lula B. Wynne, Raleigh, N. C., $250; Mrs. James S. West, Asheville, $5; Miss Francis H. Jackson, Charlotte, $10; Miss Janie Bishop, Statesville, $25; Miss Mattie E. Burwell, Whiteville, $5.10; Miss Clara Smith, Red Springs, $3; A Friend, Farm School, $1; Miss Mattie N. Deaves, Pisgah Forest, $5; Mrs. M. U. Robeson, Tar Heel, $3; Mr. W. H. Belk and Brother, Monroe, $100; Miss Pearl Rodman, Waxhaw, $50; Mrs. J. F. Goodman, Asheville, $5; Jo's Christmas Gift, Charlotte, $9.

OKLAHOMA.

A. F. Davidson, Walter, $10; Miss Ada Finley, Lookeba, $4.95; Rev. W. J. B. Lloyd, Bennington, $6.

SOUTH CAROLINA.

Miss Kate Austin, McCormick, $4; Mr. James McDowell, Waverly Mills, $5; Mrs. F. P. Hamilton, Clifton, $4; J. S. M., Edisto Island, $75; Mr. James E. McCutchan, Bishopville, $100; A Friend, Charleston, $3; Miss Margaret Douglas Chester, $3.50; No. Publication Lancaster, $5; Mr. J. B. Hillhouse, Abbeville, $3; Mr. Jas. M. Smith, Winnsboro, $10; Miss Alice C. Strong, Walhalla, $3; Mrs. E. B. Taylor, Gaffney, $2; Mrs. M. E. Stevenson, Cheraw, $3; Mrs. Mary H. Means, Pauline, $3; Two of the 700, Greenville, $6; Mr. D. M. Ervin, Kingstree, $10; Mrs. J. K. Roach, Rock Hill, $2; Mr. H. M. McCarley, Rock Hill, $2.50; Mr. A. S. Doak, Conway, $3; Mrs. Samuel C. Byers, Rock Hill, $3.65.

TENNESSEE.

A Friend of the Cause, Morristown, $20; Miss Mary E. Chapman, Chattanooga, $5; A Friend, Nashville, $1; Mr. J. D. McDowell, Memphis, $10; Miss Sue Ewing, Bristol, $5; Mrs. C. F. Givens, Nashville, $1.75; A Friend, Memphis, $1; Mrs. S. C. Carter, Nashville, $5; Mr. and Mrs. R. B. Bell, Gates, $15; Mrs. W. L. Lyons, Johnson City, $5; Miss Edith Scott, Morristown, $8; Mr. W. C. Winford, Gift, $12.50; A Friend, Gallatin, $3; Mr. E. W. King, Bristol, $50; A Friend, Nashville, $10; Mrs. S. M. Linch, Bell Buckle, $3; Miss Carrie Ewing, Franklin, $15; Mr. A. B. Hill, Memphis, $5; Rev. N. M. Long, Memphis, $1; Mr. Arther A. Phlegar, Bristol, $25; Mr. E. W. Castles ,Kerrville, $3; Anonymous, Morristown, $50; Mr. T. L. Nance, Morristown, $100.

TEXAS.

Mrs. Wm. C. Foulks, Bay City, $10; Mr. Edward Bailey, Maysville, $2.50; Mrs. J. S. McLendon, Waco, $10; A Friend, Palacios, $10; Mrs. Mary G. Goodner, Gainesville, $2.50; Mrs. R. G. Campbell, Beeville, $3; Mrs. C. H. Dobbs, Brownwood, $5; No Name, Central, $5; Mrs. M. E. Morris, Troup, $1; Rev. Jno. E. McLean, Ft. Worth, $5; Miss S. T. Neely, Chico, $3; Mrs. A. W. Rice, Lancaster, $3; Mrs. M. E. McCampbell, Goliad, $8; Mrs. W. S. Griffin, Galveston, $25; Mrs. W. A. Jones and Mrs. W. N. Fleming, Deep Water, $5.

VIRGINIA.

Rev. R. E. Henderlite and Sister, Staunton, $2.48; J. E. B., Dublin, $10; Rev. H. P. R. McCoy, Gum Springs, $3.36; Mrs. E. P. Davidson, Roanoke, $1; Mr. Ed. Sydenstricker, Lewisburg, W. Va., $5; A Friend, $1; Mr. T. R. Adams, Charlotte C. H., $2.50; Mr. T. H. Adams, Charlotte C. H., $2.50; Mr. R. C. Duff, St. Paul, $3; Mr. James H. Fletcher, Accomac, $10; Mr. Wm. C. Lewis, Accomac, $1.05; Mr. C. A. Wade, Burnesville, $7; Mrs. F. B. Watkins, Charlotte C. H., $3; Mrs. Wait Williams, Brookneal, $3; Miss Mamie Mann, Berwind, W. Va., $10; B. H. W., Baltimore, Md., $10; Mr. M. J. Endley, Chase City, $5; Mr. S. W. Wilson, Buena Vista, $3; Miss Hallie W. Harris, North Garden, $4; Mr. A. M. Rush, Greenville, $3; Mr. I. P. Searson, Raphine, $3; Mrs. W. N. Brown, Danville, $3; Mrs. J. R. Foard, Stevenson, Md., $3; A Lady, $1; A Lady, $2.50; Mr. E. B. McDonald, Roanoke, $12.50; Woman's Missionary Union, Ashland, $34.18; A Friend, Grottoes, $1; Mrs. Nannie R. Graham, Wytheville, $10; Mrs. A. M. Walker, Union, W. Va., $3; Mrs. Bessie E. Meade, Danville, $10; Mrs. S. B. Hannah, Arborvale, W. Va., $5; Mr. and Mrs. E. P. Shaffer, Arborvale, W. Va., $5; Mrs. M. M. Asher, Clay Bank, $3; Mr. Jack Cassell, Christiansburg, $3; Rev. S. W. Moore, Bluefield, W. Va., $36; Mr. W. C. Pollock, Bluefield, W. Va., $3; Mr. and Mrs. Peter H. Steenbergen, Point Pleasant, W. Va., $30; Mrs. Sarah A. McCulloch, Point Pleasant, W. Va., $20; Miss Fannie T. Somerville, Mitchells, $100; Rev. J. S. Kennison, Green Bank, W. Va., $3; Mr. W. E. McGuire, Roanoke, $37.50; Mr. and Mrs. W. T. Tillar, Emporia, $10; J. L. S., Family, Crozet, $4; Mrs. H. W. Hundley, Burkeville, $10; Rev. K. McCaskill, Staunton, $10; Mr. and Mrs. J. W. Rinehart and Nephew, Alaska, W. Va., $13; Mrs. A. R. Turnbull, Lexington, $50; Mr. L. B. Turnbull, Lexington, $25; A Friend, Staunton, $5; Mr. Robert F. Hutcheson, Charlotte C. H., $3; Rev. R. R. Houston, Troutville, $50; Woman's Missionary Union, Troutville, $51.35; Mr. F. M. Kyle, Roland Park, Md., $3; Mrs. C. W. Hunter, Christiansburg, $5; A Friend of Missions, Charleston, W. Va., $35; Mrs. Geo. D. Armstrong, Norfolk, $5; Friends, Pamplin City, $2; Miss Lena Corell, Glade Spring, $4; Women's Missionary Union, Savannah, Ga., $95.

Total, $5,682.77.

ALABAMA.

East Alabama—Alexander City Ch., $35.15; Clio W. M. S. $7.30; Dothan Ch., $30.68; Geneva Children's Missionary Band, $1.75; Hartford Ch., $3.60; Montgomery 1st Ch., $529.43; Opelika H. & F. M. S., Jubilee Offering, $65.10; Pine Flat Ch., $2.50; Union Springs Wilson M. S., $10.

Mobile—Bell's Landing Ch., $1.60; Broad St. Ch., $2.50; Burgett Mem'l Ch., $5.98; Central Mobile, Stuart L. M. S., $8.90, $148.80; Government St. Fannie Woodcock Soc., $296.20; Monroeville Ch., $4; Stockton Ch., $100.

North Alabama—Anniston 1st L. M. S., $27.50; S. S. Class No. 7, $14.07; Avondale Ch., $10.80; Birmingham 2nd. Ch., $7.25; L. M. S., $25; Birmingham 3rd Ch,. $7.50; Ensley Ch., $31.10; L. M. S., $8.65; Goodwater Ch., $4.70; Handley Mem'l M. S., $40; Huntsville 1st Ch., $75.74; Lacon Ch., $8.50; Pratt City Ch., $4.40; South Highland W. F. M. S., $20.50; Sylacauga Y. L. M. S., $6.25; Ch., $9; Talladega Ch., $167.48; Valley Head Ch., $2.45; Vine St. Carry the News Band, $6; Westminster S. S., $10; M. S., $7; Woodlawn Ch., $11, $5; C. E. S., $5.

Tuscaloosa—Greensboro Ch., $9.50; W. F. M. S., $2.65; Mt. Pleasant Ch., $4.55; Selma 1st. Ch., $16.93, $3; L. B. & M. S., $56.40; Y. L. S., $25; Tuscaloosa 1st Ch., $259.26; Y. W. M. S., $8; L. A. S., $47; S. S., $18.89; Men's Class, $16.85; Union Town W. M. S., $2.30; Valley Head Ch., $12.

Total, $2,256.78.

ARKANSAS.

Arkansas—Argenta 1st W. M. S., $5.04; Batesville Ch., $29.88; Jonesboro Ch., $150, $100; Little Rock 1st Ch., $56; Little Rock 2nd L. F. M. S., $50; Mariana Ch., $72.25; W. M. S., $25; Westminster S. S., $3.

Ouachita—Dequeen 1st Ch., $18; Ebenezer Ch., $5; Hope Ch., $50; Hope W. M. S., $20; Malvern W. F. M. S., $6.15; Mt. Holly Ch., $2.50; Stamps Ch., $40; Texarkana 1st Ch., $500; Y. P. S., $10.

Pine Bluff—Dermott Ch., $20; Fordyce Ch., $238.34; L. F. M. S., $40; Hamburg Ch., $18.85, $14; Monticello Ch., $50; Mt. Zion Ch., $3.55; Pine Bluff 1st Ch., $25, $34.50; Pine Bluff 2nd Ch., $10.

Washburn—Alma Ch., $5; Ft. Smith Ch., $15; W. F. M. S., $25; Prairie Grove W. M. S., $4.50; Springdale Ch., $1.

Total, $1,647.56.

FLORIDA.

Florida—Gretna Ch., $25, $6.60; Mission Band, $2.96; L. M. S., $1.80; Laurel Hill L. M. S., $3.10; Monticello W. M. S., $9; Quincy Ch., $100; C. M. S., $10; Pensacola 1st Ch., $8.92.

Saint Johns—Bartow 1st W. M. S., $18; Bethel W. M. S., $12.50; Clearwater W. H. & F. M. S., $30; Plant City Junior M. S., $9.13; Ch., $30; L. H. & F. M. S., $6.50; Sarasota 1st Ch., $23; Tampa 1st Baraca Class, $50; Laymen's Missionary Movement, $73.50.

Suwanee—Archer Ch., $44.39, $6; L. H. & F. M. S., $1.80; East Jacksonville Ch., $100; W. M. S., $32.70; Fernandina L. M. S., $25; Gainesville 1st Ch., $150; Jacksonville, 1st Ch., $691.80, $250; Lake City W. M. S., $5; Live Oak Ch., $10.75; Ocala Ch., $76.13; L. H. & F. M. S., $22.50; Springfield L. M. S., $10.

Total, $1,864.08.

GEORGIA.

Athens—Athens 1st Ch., $100; Prince Ave. Covenanters, $18.65; Elberton W. M. S., $10.

Atlanta—Atlanta 1st Ch., $166; L. M. S., $50; Carrollton Ch., $600, $14.25; Central Atlanta Ch., $164.72, $184.38; L. S. (Foreign Department), $21.52, $11; Central Atlanta L. M. S., $20; Y. W. Bible Class, $21.82; Covington Ch., $50.78; Decatur Ch., $200, $31.75; C. E. S., $25; Georgia Ave. Ch., $15, $10; Gordon St. Ch., $3.77 Inman Park Ch., $13.32; Kirkwood Ch., $73.06; W. M. S., $12.50; Ch., $10; Newman L. B. C., $12.50; North Ave Ch., $125; B. W. S., $227; L. B. S., $48; Pryor St. Ch., $5; Tallopoosa Ch., $10; Thomaston Ch., $14; West End Ch., $7.25; L. F. M. S., $30; Westminster Ch., $11.01; Y. P. S., $4.75; W. M. S., $17.67, $22.82, $14.50.

Augusta—Augusta 1st Ch., $600, $5. 5; Bethany L. M. S., $3.75; Greene St. Ch., $50; Milledgeville Ch., $9.28; S. S., $10; Waynesboro L. A. S., $5.

Cherokee—Alpine L. A. S., $7; Bethel S. S., $2.20; Cartersville W. M. S., $23.30, $5, $7.50; Cedartown Ch., $25; Dalton W. M. S., $30; Marietta W. F. M. S., $23.70; Rome 1st Ch., $106.40, $113.94; Roswell Ch., $20.45; Summerville Ch., $8.26; L. M. S., $10.

Macon—Albany Ch., $1; Macon 1st Ch., $500; Moultrie Ch., $350; Vineville L. M. S., $50; Ch., $5.

Savannah—Blackshear Ch., $35; L. M. S., $27.50; Brunswick 1st W. H. & F. M. S., $27.70; C. M. B., $25; Darien 1st Ch., $5; Independent Ch., $500, $35; L. F. M. S., $150; St. Mary's L. M. S., $6; S. S., $2; Savannah 1st Ch., $114.09; Valdosta Ch., $19.50; L. F. M. S., $7.50; Westminster Ch., $208.87; C. F. M. S., $28.06.

Total, $5,540.97.

KENTUCKY.

Ebenezer—Augusta Ch., $33.10; L. M. S., $21; Crittenden Ch., $12.65; Millersburg Ch., $48.00; Moorefield Ch., $10; Sharon Ch., $17.50; Washington Ch., $7.50; L. M. S., $5.50.

Louisville—Beulah S. S., $9.50; Crescent Hill Ch., $17.70; S. S., $8; Elizabethtown Earnest Workers Society, $100; Flora Heights Ch., $10; Goshen Ch., $15; Hebron W. M. & A. S., $17.50; Shelbyville Ch., $25, $10, South Frankfort Ch., $10; Stuart Robinson Memorial Ch., $114.

Muhlenburg—Bowling Green 1st Ch., $192; Greenville Ch., $86.51; S. S., $12.27, $1.15.

Paducah—Henderson 1st Ch., $250, $250, $57.73.

Transylvania—Burnside Ch., $10; Danville 1st Ch., $94.45; Hanging Fork Ch., $16.80; W. H. & F. M. S., $30; New Providence L. F. M. S., $23; Paint Lick Ch., $5; Pisgah Ch., $10; Richmond 1st Ch., $21.50; French M. Circle, $100.

West Lexington—Beards Ch., $7; Bethel Ch., $18.15; Bethesda Ch., $2.80; Georgetown Ch., $11.30; Lexington 1st S. S., $7.70; Midway Ch., $34.25; Nicholasville W. M. S., $25; Providence Ch., $12.20; Winchester 1st Ch., $85; Versailles Ch., $343.02; Wilmore Ch., $51.74.

Total, $2,241.52.

LOUISANA.

Louisana—Baton Rouge Ch., $72.25; Crowley Ch., $23.85; Lake Charles S. S., $11.25; Bogalusa M. S., $12.50; Carrollton Ch., $100, $25, $25; Covington Ch., $12.50; Madisonville Ch., $1.25; Mandeville Ch., $2; New Orleans 1st Ch., $503.80; Morning S. S., $207.68; Prytania St. Ch., $2.65

Red River—Dunlap Memorial Y. P. S., $22; L. F. M. S., $37.35; Monroe Woman's Society, $26.05; Rayville S. S., $10; Tensas Ch., $18.

Total, $1,113.13.

MISSISSIPPI.

Central Mississippi—Carrollton Ch., $13.50, $10.46; Central Jackson Ch., $100, $67.44; Franklin Ch., $6.65; Greenville 1st W. M. S., $25; Greenwood Covenanters, $30; Earnest Workers, $50, $25; Lexington Ch., $50, $20; W. H. & F. M. S., $14.10; Ridgeland S. S., $7.83; Rolling Fork Ch., $2.60; Tchula Ch., $4.50; Vicksburg W. F. M. S., $26.

East Mississippi—Columbus 1st Ch., $178.86; Corinth Ch., $35; Houlka Ch., $3; Monroe W. M. S., $1.15; Providence W. F. M. S., $4.20.

Meridian—Meridian 1st L. M. S., $12; Moss Point Bingham Memorial L. M. S., $12.15.

Mississippi—Carmel Ch., $15; Crystal Springs Ch., $427.50; Greenwood Ch., $10; Hoyte Memorial Ch., $2.50; Meadeville Ch., $2.35; Natchez 1st Ch., $248.10; Union Church, $12.35; C. W. Grafton Soc., $10.

North Mississippi—College Ch., $2; Grenada Ch., $2.50; S. S., $1.35; Holly Springs Ch., $5; Catharine Watson M. S., $18; Oxford Ch., $50, $4; Senatoba Miriam Workers, $5; Sardis L. F. M. S., $7.87.

Total, $1,522.96.

MISSOURI.

Lafayette—Blackburn L. M. S., $12.50; Boonville Ch., $70.50; L. Winter Hat Circle Fund, $14; Calhoun Ch., $225; Lee's Summit Y. L. M. S., $10; Lexington Ch., $50; Primary and Infant Class, $5; Y. L. M. Circle, $59; Longwood Ch., $4.30; Marshall Ch., $100; Prairie Ch., $16.80; Range Line Ch., $7.15; Sweet Springs Ch., $1; Westminster Ch., $40.

Missouri—Columbia 1st W. F. M. S., $25; Fulton Ch., $80, $34; Indian Grove Ch., $10; New Bloomfield Ch., $6.

Palmyra—Big Creek Ch., $30.07, $44.50; Earnest Workers, $22.22; L. M. S., $55; Florida Ch., $30; Palmyra Ch., $27.98; Paris Ch., $50.

Potosi—Cape Girardeau F. M. S., $24.24.

Saint Louis—Central St. Louis Ch., $50; Hat Circle, $16.25, $15, $6.50, $5, $7; Festus 1st Ch., $4.84; S. S. Class Miss Mary E. Hurley, $1.90; C. E. S., $5.80; Grand Ave. Ch., $20, L. F. M. S., $85; St. Charles L. M. S., $10; Trinity W. M. S., $5.

Upper Missouri—Central Kansas City Ch., $102.15; Y. L. M. S., $2[illegible], $15; W. M. S., $62.50; John B. Adger M. S., $25; Eastminster Ch., $224.66; English Grove Ch., $3; Richmond Ch., $38; St. Joseph 1st Ch., $5,000, $125; S. S., $14.30.

Total, $6,921.16.

NORTH CAROLINA.

Albemarle—Goldsboro Ch., $94.45; Grassy Creek Ch., $1; Henderson W. F. M. S., $18.50, $17.88; Howard Memorial Ch., $50; New Bern Ch., $14.75; Nutbush Ch., $14.46; Oxford W. F. M. S., $11; Raleigh 1st Ch., $126.60; Rocky Mountain Ch., $11.45; L. M. S., $20.01; Warrenton Ch., $2.10; Washington L. F. M. S., $12.

Asheville—Asheville Ch., $132.68; Y. W. M. S., $12.50; Black Mountain Ch., $1; Brevard L. M. S., $2.50; Canton L. M. S., $5; Hendersonville Ch., $8.66; Montreat Ch., $3; Ora Street Ch., $10.

Concord—Back Creek Ch., $30.10; Barium Springs L. M. S., $15; Cannonville Ch., $38.75, $12.50; Concord Ch., $10; W. F. M. S., $169.53; Y. L. M. S., $225; Davidson Ch., $130; Gilwood Ch., $5.05; Harrisburg Y. P. M. S., $7; Hickory Ch., $13; L. M. S., $1, $6.50; Lenoir Ch., $15.0, $84.10; McKinnon M. S., $3.75; Mocksville Ch., $6.62; W. M. S., $5; Mooresville 1st Ch., $181.05; L. M. S., $5.75; W. M. S., $13.20; Mooresville 2nd Ch., $21; M. S., $5.35; Morganton Ch., $125; Pineola Ch., $2.84; Rocky River Ch., $20.50; Pioneer Children's Mission Band, $2.23; Salisbury 1st L. F. M. S., $28.65, $21; Statesville 1st Ch., $91.15; S. S., $2.68; Thyatira L. M. S., $32.45; S. S., $26.90.

Fayetteville—Bethesda Ch., $12.50; Biscoe L. F. M. S., $16.40; Bluff Girls Missionary Society, $5; Cameron Ch., $30.65; L. F. M. S., $8; Center Ch., $27.35; Church of the Covenant, $1; Children's M. S., $1; L. M. S., $1.50; Fayetteville Ch., $50; Ida Mills Y. P. S., $4.85; M. M. S., $12.12; L. M. S., $7.80; C. M. S., $1.99; Laurel Hill Men's F. M. S., $4.82; L. M. S., $10.75; Laymen's Movement, $22.50; Laurinburg Ch., $60.02; Lumberton Ch., $21.90; Maxton and Center Churches, $150; Mount Vernon Springs Ch., $4; Sanford M. S., $50; Sardis Ch., $15; St. Paul's Ch., $50; Smyrna C. M. S., $2.55.

Mecklenburg—Altan Ch., $2.50; Amity Ch., $2; Charlotte 1st M. M. S., $487.20; L. F. M., S., $103; Mildred Watkins M. S., $42.50; Charlotte 2nd L. M. S., $38.50; Hopewell L. M. S., $6; Miriam Band, $2.10; Morven Ch., $6.10; Philadelphia Ch., $20.41; Steel Creek Ch., $66; Sugar Creek Ch., $27.04; Tenth Ave. Ch., $2.50; West Ave. Ch., $10; Westminster Ch., $27.55; Williams Memorial Ch., $22.27.

Orange—Alamance L. A. & M. S., $15; Asheboro Ch., $50; Church of the Covenant, $272, $77.94, $22; Cross Roads Ch., $1; Edgemont Ch., $4.95; Greensboro 1st Ch., $300, $15.50; Philathea Class, $16; Reidsville Ch., $201, $85; W. M. S., $15; Hat Circle, $12; Light Senders M. S., $27; Westminster Ch., $30.53; L. A. & M. S., $4.30; Women's Jubilee, $5.50; M. L. M. S., $2.65; E. H. S., $.29; Covenanters, $.04; Winston 1st Ch., $50.

Wilmington—Beth Berei Ch., $1.53; Calypso $5; Chadburn Ch., $5; Faison Ch., $40; L. A. S., $12.50; Harmony Ch., $6.50; Hopewell Ch., $7.58; Immanuel Ch., $10.65; Mount Olive Little Dorcas Band, $10.70; Mount Williams Ch., $4.05; South River Ch., $5; St. Andrews Ch., $23.70; Whiteville Ch., $47.50, $9.50; L. M. S., $13.65.
Total, $4,909.92.

OKLAHOMA.

Durant—Antlers Ch., $5.
Indian—Chishoktok Ch., $1.05.
Mangum—Central Shawnee Ch., $12.80; Duncan Ch., $11.75; Gotebo L. A. S., $5.
Total, $35.60.

SOUTH CAROLINA.

Bethel—Aimwell Ch., $15; Bethel Ch., $71.08, $46.82; Beth Shiloh Ch., $40; Ebenezer M. S., $5; Hopewell Ch., $2; L. M. S., $3; Lancaster Ch., $22.46; Rock Hill Ch., $50.

Charleston—Arsenal Hill Ch., $50.16; Boiling Spring Y. P. M. B., $4.05; Charleston 1st Ch., $245, $210; Charleston 2nd Ch., $50; Columbia 1st Ch., $110.52, $15; James Island Junior Earnest Workers, $5.

Enoree—Clinton 1st Ch., $87.92; Elizabeth Fleming M. S., $12; M. S., $96.80; Greenville 1st Leighton Wilson F. M. S., $46.50; Greenville 2nd W. H. & F. M. S., $15; Greer Donald Richardson Missionary Society, $12.50; Laurens 1st L. F. M. S., 4.75; Liberty Springs Ch., $25; Lisbon Ch., $14.65; Mountain Shoals Ch., $2.65; Spartanburg Juvenile M. S., $49; Union Junior Missionary Society, $19.

Harmony—Indiantown Ch., $36.55; L. M. S., $26.15; Mayesville Ch., $46.80; Mt. Zion L. M. S., $17.45; New Harmony Ch., $4; Salem Ch., $52.65; S. S., $1.89; Sumter Ch., $25.

Pee Dee—Bennettsville Ch., $40, $5, $8; L. M. S., $18.25; Blenheim Ch., $3.10; Cheraw Ch., $300, $25; Darlington Pauline DuBose M. S., $30; Florence Ch., $22.48; Hopewell Ch., $148.92; Marion, Margaret Emlyn Craig M. S., $20.30; McColl Ch., $15, $7.65.

Piedmont—Anderson 1st Ch., $5; Central Anderson Ch., $30; S. S. Class of Miss Mary Lewis, $.75; Fort Hill Ch., $15, $7.15; Honea Path Ch., $10.50; L. M. S., $1.73; Pendelton L. M. S., $525; Seneca Ch., $52.50; L. M. S., $50; Walhalla L. M. S., $12.50.

South Carolina—Abbeville Ch., $134; S. S., $17.73; Greenwood L. M. S., $25; Hodges Ch., $33.25; Hopewell Ch., $3; Smyrna Ch., $21.66.
Total, $2,610.07.

TENNESSEE.

Columbia—Brick Ch. M. S., $5; Columbia 1st Ch.. $298.73; Fayetteville 1st Ch., $50; Lewisburg Ch., $7.25; L. H. & F. M. S., $5 Petersburg L. M. S., $3; Pulaski Ch., $74; Union Ladies Working Band, $5; Zion Ch., $15.

Holston—Bristol 1st Ch., $472.91; Fairmount Junior M. S., $1; Cold Spring L. M. S., $7; Concord Ch., $20; Johnson City 1st Ch., $16.50; L. M. S., $33.75; Jonesboro 1st L. M. S., $6.10; Mossy Creek Ch., $10.6 ; W. M. S., $5.90; Rogersville L. M. S.. $8.

Knoxville—Cedar Springs L. A. & M. S., $3; Chattanooga 1st L. F. M. S., $60; Fifth Ave. Ch., $134.82; S. S., $7.71; L. M. S., $20.75; Knoxville 1st Ch., $352.36, $75, $7; Lenoir City Ch., 6.50; Madisonville Ch., $22.40; L. A. S., $11; Missionary Ridge Ch., $125.15.

Memphis—Alabama St. Ch., $100, $20; Bolivar Ch., $13; S. S., $1.50; Colliersville Earnest Workers, $10; Covington Y. L. M. S., $25; Evergreen Ch., $58.72; Idlewild Ch., $85.93; Memphis 2nd S. S., $157; Ch., $118.28; Memphis 3rd Ch., $30; Mt. Carmel Ch., $2, $50; L. M. S., $3, $6; Somerville Ch.. $40, $25; Stanton S. S., $2.02; Westminster Ch., $184.89.

Nashville—Bethsalem Ch., $33; Clarksville 1st Ch., $85.25; Miriam Chapter, No. 69, $50; Decherd L. A. M. S., $10; Ch., $7.29; Franklin 1st Ch., $50; Glen Leven Ch., $8.26; S. S., $10; L. F. M. S., $27; McMinnville L. A. S., $225; Nashville 1st Ch., $130; Spring Creek L. H. & F. M. S., $9.

Western District—Humboldt Ch., $4.20; W. F. M. S., $5; Jackson 1st Ch., $150; Ripley Ch., $10; Trenton Ch., $10.
Total, $3,626.77.

TEXAS.

Brazos—Bay City Ch., $190; Galveston 1st $100; Hempstead Ch., $10.25; Houston 1st Ch., $650, $78.75; S. S., $40; Houston 2nd Ch., $100; Huntsville Ch., $11.11, $10.

Brownwood—Fort Chadbourne S. S., $4.55; San Angelo Ch., $28; Junior C. E. S., $15.

Central Texas—Austin (Southern) Ch., $21; Belton L. M. S., $9; East Austin Ch., $10; Georgetown Ch., $16.50; Hico Ch., $3.50; S. S., $1; Highland Ch., (The University), $6; Lott L. M. S., $4; Mexia L. A. & M. S., $11.50; Temple 1st Ch., $25.

Cisco—Roscoe Ch., $10.50; L. A. S., $10.

Dallas—Anna Ch., $1.75; Bellvue Ch., $2.50; Bowie Ch., $10; College Park Ch., $25; Dallas 1st Ch., $123.75, $51; S. S., $49.40; Denton Ch., $5; Ennis 1st L. M. S., $37.50; Gainesville Ch., $50, $2; Henrietta, $1.55; Iowa Park Ch., $.50; McKinney 1st Ch., $32.35; Milford Ch.. $25; Oak Cliff Ch., 136.15, $25, $5; Pilot Point Ch., $2; Ponder Ch., $2; Roanoke Ch., $2.75; Sherman 1st Ch., $75; Steadman Ch., $5; Van Alstyne Ch., $2; Waxahachie Ch., $95.65; Westminster Ch., $250.

Eastern Texas—Beaumont 1st Ch., $22.34; W. M. S., $4; S. S. M. S., $2.43; Royal Street S. S. M. S., $.43; San Augustine C. M. S., $5.

El Paso—Big Springs Ch., $17.

Fort Worth—Broadway Ch., $10, $10; S. S., $20; W. M. S., $40; Fort Worth 1st W. M. S., $26, $35; Itaska Ch., $6.15; Mineral Wells 1st L. M. S., $12.50; Throckmorton Ch., $5; Weatherford Ch., $23.60.

Paris—Campbell Ch., $5; Commerce Ch., $10; Detroit L. A. S., $3; Longview L. M. S., $10; Marshall Ch., $40; Paris Y. L. M. S., $15; Texarkana W. M. S., $35; Tyler Ch., $37.10, $20.

Western Texas—Edna Ch., $98.35; Goliad Ch., $13.95; Gonzales 1st W. M. S., $20.75; Laredo 1st Ch., $135.77; Pine Street Ch., $10; Junior M. S., $5; Westminster Ch., $5.15.
Total, $3,087.03.

VIRGINIA.

Abingdon—Anchor of Hope Ch., $61.20; Central Bristol Ch., $13.65; Damascus Ch., $6.50; Glade Spring Ch., $2.50; Old Glade M. S., $19; New Dublin Ch., $62.20, $15; Royal Oak Ch., $37.50.

Chesapeake—Central Washington Ch., $17.42; Culpeper Ch., $4, $5; Floris Ch., $7.20; Leesburg Junior Society, $20; Washington 2nd Ch., $14.07; Westminster Ch., $3.

East Hanover—Ashland Earnest Workers, $30; Blackstone L. M. S., $42.55; Bon Air Ch., $25, $18.55; Church of the Covenant, $35; Fredericksburg Ch., $60.95, $2; Y. L. M. S., $21; Ginter Park Ch., $70.69; Grace Street Ch., $250; Millford Ch., $4; Petersburg 2 d Y. L. M. S., $114; Porter Street Ch., $54; Pryor Memorial Ch., $3.35, $3; P. Frank Price M. S., $5; Geo. Hudson Mission Band, $5; Richmond 1st Ch., $125; W. M. S., $10; Richmond 2nd Ch., $247.35; S. S., $64.67; L. B. S., $200; Tabb Street Ch., $170; Gleaners, $50; L. M. S., $5; Union Ch., $11; S. S., $4.

Greenbrier—Alderson Ch., $25.95; Cass Ch., $12.82; Centreville Ch., $10; Frankford Ch., $29.45; Busy Bees, $10.15; Hillsdale Ch., $2.50; Huntersville Ch., $5; Keslers Memorial Ch., $5; Lewisburg Ch., $63.50; L. M. S., $39.05; Anne Montgomery M. S., $10; Mount Pleasant B. of P. S., $69.20; Muddy Creek Ch., $10; Ronceverte Ch., $12.50.

Kanawha—Bream Memorial Ch., $56, $30; Buffalo Ch., $2.50; Charleston 1st Ch., $190; Huntington 1st W. H. & F. M. S., $48.50, $32; Kanawha Salines Ch., $36.10; L. A. S., $6; Kenova Ch., $12.20.

Lexington—Bethel Miriams, $11; Senior Ladies Society, $118.58; Beverly Cn., $150, $8.92; Broadway Ch., $2, $5; Buena Vista Ch., $23.32; Gleaners M. S., $15; L. M. S., $11; Central Clarksburg M. S., $25; Davis Memorial Ch., $200, $130, $50, $30, $25; Dayton L. A. & M. S., $3.34; Harrisonburg Ch., $50, $7.90; L. M. S., $141.96; Lexington W. . M. S., $56.50; Midland Ch., $5.05; Monterey Ch., $15.24; Mossy Creek L. H. & F. M. S., $101.26; Mount Horeb (Grottoes) L. M. S., $11.82; Y. P. S., $10.45; Workers Society, $2.50; Ch., $3.05; New Monmouth Ch., $44.55; Y. L. M. S., $33.85; L. M. S., $25.90; Oxford L. M. S., $7.50; Sinking Springs Ch., $15.80; Staunton 1st Ch., $34.80, $5; W. M. S., $10; Staunton 2nd Ch., $5; Maria Pratt M. S., $31.20; Timber Ridge Central Ch., $12; Tinkling Springs Ch., $17; Valley Bend Ch., $1.67; Warm Springs L. F. M. S., $50; Waynesboro Girls M. S. Class Miriams, $12.50; Evelyn Houston M. S., $125; Ch., $72.80; Woodside Ch., $3.

Maryland—Bethesda Ch., $5; Dickey Memorial Ch., $1,000; Franklin Square Ch., $8.50; Franklin Street Ch., $83.90, $100, $28.81, $3; Laurel Ch., $12.63; Mount Washington W. M. S., $11.40; Rockville L. M. S., $10.

Montgomery—Academy Ch., $1; W. M. S., $10; Blacksburg Ch., $68,72; Christiansburg Ch., $10, $5; Falling Springs Ch., $11.80; Floyd Street H. & F. M. S., $100; Galatia Ch., $1.50; Glascow Ch., $17.38; Glen Wilton L. M. S., $5; Ivy Creek Ch., $1.50; Liberty Washburn Mission Band, $12; S. S., $10.79; Peakes L. A. & M. S., $14; Otterwood Ch., $1; Rivermont Rachel Pock Fulton M. S., $17; Roanoke 1st Ch., $13,50, $50, $21.26; Louis Dolby M. S., $10, $5; Roanoke 2nd Ch., $25, $50; Y. L. A., $12.50; Roanoke Valley Ch., $15.35.

Norfolk—Ghent Ch., $159.25; Holmes L. M. S., $25; Naomi Makemie Ch., $12; Norfolk 2nd Ch., $33.57, $19.91, $9.75.

Roanoke—Anderson Memorial W. M. S., $11; Boydton Ch., $13, Clarksville L. M. S., $44.49; Danville 1st Ch., $1,000, $340, $49.25; L. M. S., $22.12; Keysville L. A. & M. S., $35; Meherrin Ch., $5; New Concord Ch., $16; Old Concord Ch., $4.05; Providence Ch., $5; South Boston Ch., $50; Spring Garden L. M. S., $10; Spring Hill L. M. S., $50, $5; Village Busy Bee Society, $17.61; Ch., $4.50; Busy Bee Society, $5.50; W. M. S., $14.75.

West Hanover—Bethel Ch., $3; Cartersville Ch., $2.75; Charlottesville Ch., $163.30; Ladies E. W. S., $83; Howardsville Ch., $1; Louisa Ch., $17; Massie's Mill Ch., $1.50; Maysville Ch., $6; Providence Ch., $15.50; Tabor Ch., $5; Will's Memorial Ch., $8.47.

Winchester—Berkeley Springs Ch., $7.70; Cedar Cliff Ch., $5; Charles Town S. S., $12.43; L. M. S., $25; Ch., $80.75; Falling Water Ch., $25; F. M. S., $28.81; Gerrardstown Ch., $200; Ladies Mite Society, $10; Hedgesville Ch., $50; Kernstown Ch., $10; Keyser Ch., $7, $2.44; Moorefield Ch., $24.50; Opequon Ch., $35.10, $8.69; Petersburg Ch., $208; Romney Ch., $400; Westminster Ch., $4; Round Hill Ch., $5; Shepherdstown L. F. M. S., $25; Ch., $65.

Total, $9,619.46.

Grand Total, $60,766.47.

ASSEMBLY HOME MISSION RECEIPTS FOR JANUARY, 1912

Offer unto God thanksgiving; and pay thy vows unto the Most High."—*Psa. 50:14*

East Alabama—Alexander City Ch., $14.30, Columbia Ch., $3; Dothan 1st Ch., $15.87; Hartford Ch., $6.26; Montgomery 1st Ch., $133.35; Nixburg Ch., $4.90; Union Springs Ch., $6.56; Verbena Ch., $1.80.

Mobile—Broad St. (Mobile) M. S., $2.50; Burgett Memorial Ch., $5.23; Camden Ch., $16.37; Government St. Ch., $150.

North Alabama—Avondale Ch., $1.50; Westminster (Birmingham) S. S., $6.73; Gadsden Ch., $7.82; Goodwater Ch., $2.70; Talladega Ch., $51.98; Woodlawn Ch., $21.90.

Tuscaloosa—Carthage Ch., $4; Greensboro S. S., $1.46; Marion Ch., $3.51; Mt. Zion Ch., $1; Plantersville Ch., $3; Selma 1st Ch., $100.25; Uniontown M. S., $2.35.

Arkansas—Batesville Ch., $40.50; DeValls Bluff Ch., $2.50.

Ouchita—Camden Ch., $15.20; DeQueen Ch., $10.

Pine Bluff—Fordyce Ch., $9.05; Hamburgh Ch., $4.70; Warren Ch., $9.50.

Washburn—Fayetteville—Mission Ch., $5; Morrillton Ch., $13.60.

Florida—Oakland Ch., $1.50; Pensacola 1st Ch., $3.12; Grand Ridge Ch., $4.

St. Johns—Plant City M. S., (Special), $5.

Suwanee—Archer Ch., $19.53; M. S., $1.20; Dunnellon Ch., $6; High Springs Ch., $1.75; Jacksonville—East Ch., $5.48; M. S., $15; Lake City M. S., $5; McIntosh Ch., $4.85; Micanopy Ch., $2.10; Mikesville Ch., $2; Ocala Ch., $28.-55; Palatatka Ch., $3.

Athens—Athens 1st Ch., $107.80; M. S., $10.-95; Athens Prince Avenue Ch., $55.10; S. S., $14.59; Elberton M. S., $9.

Atlanta—Central Ch., $111.82; S. S., $29.52; M. S., $100; North Avenue M. S., $74; West End Ch., $8.20; Inman Park Ch., $4.18; Pryor St. Ch., $5; Gordon St. Ch., $3.13; College Park Ch., $26; Decatur Ch., $26.40; M. S., $60; Lincolnton Ch., $3.01; Newman Ch., $11.55; M. S., $10; Philadelphia Ch., $9.50.

Augusta—Augusta 1st Ch., $8.86; Green St. Ch., $12.50; Penfield Ch., $2.

Cherokee—Acworth Ch., $15; Cartersville M. S., $12.50; McLemon Ch., $1.87; Rome 1st Ch., $26.67; Sardis Ch., $2.

Macon—Climax Ch., $7; Columbus 1st Ch., $38; East Macon Ch., $3.60; El Model Ch., $2.35; Geneva Ch., $1.32; Vineville Ch., $6.22; Thomasville M. S., $17.98; Valdosta Ch., $58.80.

Savannah—Flemington Ch., $5.26; Savannah 1st Ch., $8.82; Savannah Westminster Ch., $11.30; Waycross M. S., $2.

Ebenezer—Augusta Ch., $15.70; S. S., $3.71; Ebenezer Presbytery, $197.50; Millersburg Ch., $22.80; Sharon Ch., $5.51.

Louisville—Goshen Ch., $3.75; Ch., $4.35; S. S., $4.46.

Muhlenburg—Greenville Ch., $35.77.
Transylvania—Hanging Fork Ch., $6.43; M. S., $10; Jellico Ch., $4; Richmond 1st, M. S., $10; Missionary Union, $14; Springfield Ch., $73.14.
West Lexington—Bethel Ch., $1.05; Midway Ch., $8.12; Pisgah Ch., $7.05; Versailles Ch., $92.33; Woman's Missionary Union, $5; Wilmore Ch., $43.37.
Louisiana—Baker Ch., $5; Lake Charles S. S., $21.64.
New Orleans—New Orleans Presbytery, $620; Second German Ch., $5.
Red River—Ruston (Colored Mission) S. S., $3.75.
Central Mississippi—Central (Jackson) Ch., $21.23; Carrollton Ch., $12.50; Shongalo M. S., $10.
East Mississippi—Bethel Ch., $17.80; Columbus Ch., $21.60; Corinth Ch., $1.05; Hamilton Ch., $1.85; Monroe, M. S., $1.15; Providence, M. S., $4.20; Tupelo, M. S., $21.85; West Ch., $5.10.
Meridian—Meridian, 2nd Ch., $7.05; McNeill Ch., $1.11; Natchez 1st Ch., $12.08; Sandersville Ch., $1.
Mississippi—Carmel Ch., $10; Greenwood Ch., $10; Hoyte Memorial, M. S., $5; Pine Ridge Ch., $6; Woman's Missionary Union, $5.
North Mississippi—Hopewell Ch., $9; S. S., $2.04; Oxford Ch., $41.01; Sardis M. S., $3.50; Clarksdale Ch., $4.85.
Lafayette—Calhoun, M. S., $12; Prairie Ch., $18.89; Sweet Springs Ch., $4.06; Westminster Ch., $6.
Palmyra—New Hope Ch., $3.65; Palmyra Ch., $15.04.
St. Louis—Dardenne Ch., $11; St. Louis Central Ch., $50.
Upper Missouri—English Grove Ch., $2.50; Kansas City, Central Ch., $27.10; Kansas City Eastminster Ch., $34.14; Richmond 1st Ch., $14; St. Joseph 1st, S. S., $7.84.
Albemarle—Godden Ch., $20; Henderson Ch., $60.
Asheville—Asheville 1st Ch., $69.87; Black Mountain Ch., $2; Brevard Ch., $3.33; Hendersonville Ch., $7; Montreat Ch., $2; Swannanoa Ch., $1.46; Tazelwood Ch., $1; Waynesville Ch., $5.
Concord—Concord, Iredell Ch., $4; Davidson Ch., $36; Hickory Ch., $8; Mooresville 2nd Ch., $5.25; Mooresville 1st Ch. $75; Mocksville Ch., $2.98; Newton Ch., $5; New Salem Ch., $1.50; Prospect Ch., $6.28; Pinola Ch., $5.98; Statesville 1st Ch., $13.64; S. S., $5.45; Salisbury Ch., $20.
Fayetteville—Fayetteville Ch., $100; Lumberton Ch., $20.75; Laurinburg Ch., $14.98; Maxton, M. S., $11.06; Parkton, M. S., $17.25; Sunny Side Ch., $.75.
Kings Mountain—Forrest City Ch., $7; Shiloh Ch., $2.50.
Orange—Ashbury Ch., $.80; Cross Roads Ch., $12.77; Durham 1st Ch., $33.30; Greensboro 1st Ch., $15.85; North Wilkesboro, S. S., $1.74; Reidsville Ch., $16.75; M. S., $25; Thomasville Ch., $2.55; Westminster Ch., $32; Winston Ch., $10.
Wilmington—Beth Berei Ch., $1.23; Chadbourn Ch., $5; Calypso Ch., $1; Faison Ch., $5; Hopewell Ch., 4.93; Immanuel Ch., $5; Mt. Williams Ch., $2.80; St. Andrews Ch., $12.90; Wilmington 1st Ch., $46.85.
Indian—Cold Spring Ch., $6.97; New Bennington, $5; Chisholtok Ch., $4.90; Old Goodland S. S., $3.25.
Mangum—Duncan Ch., $8.50; Mangum Ch., $18.75; Walter (Broadway) Ch., $33.06; Erick Ch., $3.60.
Bethel—Catholic Ch., $11; Lancaster Ch., $25.85; Rock Hill 1st Ch., $24.40; Zion Ch., $58.45; Yorkville 1st Ch., $450.
Charleston—Arsenal Hill Ch., $8.77; Beech Island Ch., $1.50; Columbia 1st Ch., $49.74.
Enoree—Greenville 2nd Ch., $22.81; S. S., $5.27; Mountain Shoals Ch., $1.67; Lisbon Ch., $.72; Spartanburg 1st Ch., $21.25; Thornwell Memorial Ch., $4.40; Liberty Springs Ch., $4.91.
Harmony—Indiantown, M. S., $10; Mt. Zion Ch., $77.47; Maysville Ch., $16.32; Salem, B. R. $15.83; S. S. $2.04.
Pee Dee—Dunbar Ch. $3.
Piedmont—Anderson 1st Ch. $14.25; Central Ch., $20; S. S., $1.85; Flat Rock Ch., $.45; Hope Ch., $.65; Old Pickens Ch., $.25; Seneca Ch., $3.75 S. S., $1.27.
South Carolina—Abbeville Ch., $39; S. S., $5; Bethia Ch., $2; Greenwood Ch., $300; Memorial Ch., $5; Upper Long Cane M. S., $40.50.
Columbia—Columbia 1st Ch., $4.40; Mt. Pleasant Ch., $3; Port Royal Ch., $1; Pulaski Ch., $30.
Holston—Blountville Ch., $12.15; Bristol-Windsor Ave. Ch., $2; Cold Spring Ch., $5.25; Mossy Creek Ch., $.35; New Providence Ch., $4.82.
Knoxville—Apalachia Ch., $2; Conasuaga Ch., $2; Knoxville 1st Ch., $138.36; S. S., $8.45; Knoxville Fifth Ave. Ch., $67.41; Missionary Ridge Ch., $28.71; Pendergrass Ch., $2; Benton Ch., $2; Farmer Ch., $2.
Memphis—Covington 1st Ch., $18; Evergreen Ch., $20; Idlewilde Ch., $150; Memphis 2nd Ch., $200; S. S., $50; Memphis 3rd Ch., $30; Mt. Carmel, M. S., $15.
Nashville—Clarksville 2nd Ch., $1.30; Decherd, $4.74; Franklin Ch., $75; Glen Leven Ch., $24; S. S., $42.65; Stony River Ch., $2.82; Spring Creek M. S., $14.75; Wartrace S. S. $1.88.
Western District—Jackson 1st Ch., $130; Ripley Ch., $20.
Brownwood—Comanche Ch., $7.55; S. S., $1.90.
Central Texas—Highland, Austin S. S., $6.65.
Cisco—Cisco Presbytery, $125.
Dallas—Dallas 1st Ch., $6.55; Lancaster, M. S., $12.50; Milford Ch., $42.40; Denton Ch., $5; Waxahachie Ch., $10.15.
El Paso—El Paso Presbytery, $253; El Paso Missionary Union, (Special), $12.
Fort Worth—College Ave. S. S., $1.74; Fort Worth Presbytery, $295; Weatherford Ch., $4.72.
Paris—Alpine Ch., $1.25; Marshall Ch., $20.
Western Texas—Laredo Ch., $50.
Abingdon—Central-Bristol Ch., $33.94; Graham Ch., $2.59; Mt. Carmel Ch., $13; M. S., $1; Pulaski Ch., $10; Royal Oak Ch., $22.50; Saltville Ch., $6.
Chesapeake—Floris Ch., $3.32; Washington 2nd Ch., $4.20; Washington Central Ch., $40.
East Hanover—Bon Air Ch., $7.54; Church of the Covenant, M. S., $35; Fredericksburg Ch., $18.28; S. S., $6; Mizpah Ch., $14.95; Petersburg 2nd Ch., $24.85; Porter St. Ch., $24; Richmond 2nd Ch., $2.50; S. S., $31.57; M. S., $20; Tabb St., M. S., $5; Westminster Ch., $3.85.
Greenbriar—Baxter Ch., $1.85; Centerville Ch., $5; Huntersville Ch., $1.50; Mt. Pleasant Ch., $27.21; Oak Grove Ch., $27.27.
Kanawha—Buffalo S. S., $1.65; Kanawha-Salines Ch., $24.01; Kenova Ch., $4.75.
Lexington—Buena Vista Ch., $17.26; M. S., (Special), $15; Bethesda Ch., $12.40; M. S., $25; Greenwood Ch., $1; Monterey Ch., $6.40; New Monmouth Ch., $13.64; New Providence Ch., $35; Ruddle Ch., $1.45; Timber Ridge Ch., $6; Upper Tract Ch., $1.83; Waynesboro Ch., $18.20; Williamsville Ch, $15.
Maryland—Franklin St. Ch., $382.55; Franklin Square Ch., $10.40; Laurel Ch., $6.31; Mt. Washington M. S, $11.40.
Montgomery—Blacksburg Ch., $21.39; Falling Spring Ch., $10.44; Fincastle M. S., $6.72; Glasgow Ch., $4.25; Lynchburg 1st Ch., $135; Peaks Ch., $3.68; Roanoke 2nd Ch., $25; Roanoke 1st Ch., $9.57; Roanoke Valley Ch., $5.50; Salem Ch., $27.70.
Norfolk—Ghent, M. S., $5; Norfolk 2nd, M. S., $5
Roanoke—Cascade Ch., $4.50; Old Concord Ch., $1.82; Roanoke C—, $1.25; Spring Hill Ch., $8; Village, M. S., $5.12.
West Hanover—Appomattox Ch., $1.50; Cove Ch., $3.01; Evergreen Ch., $1; Lebanon Ch., $4.34; Maysville Ch., $2.50; New Concord Ch., $6.30; Wills Memorial Ch., $2.11.
Winchester—Burlington Ch., $13.10; Charles Town Ch., $19.77; S. S., $2.30; Cedar Cliff Ch., $7.50; S. S., $1.36; Gerrardstown Ch., $30.30; Keyser S. S., $2.20; Moorefield Ch., $42.71; S. S., $21.61; Romney Ch., $35.48; Ch., $25.55; S. S., $25.
Colored Work—Hartwood Ch. $4; New Concord Ch., $.50; Wilson Memorial Ch., $.50.

MISCELLANEOUS.

"A member of New Dublin Ch., Abingdon Pres., $5; Miss Lily Adams, $7; "A Friend of Missions, Marion, Ala.," $100; Mrs. M. M. Berry, $6; Mr. C. E. Graham, $1,000; Mr. H. B. Gilkeson, $10; Mr. P. Cowan, $2; Mrs. Jennie K. Hill and Daughters, $1; Interest on Leavenworth Legacy, $15; Independent Presbyterian Church, $484.60; Miss H. N. Morrison, $4· Miss Lucy Newton, $10; Rev. G. W. Painter, $5; Mr. P. Pearsall, $100; Mr. R. C. Richardson $25; Rev. Xenophon Ryland, $2; Stevenson and Co., $2.05; Miss Lizzie U. Sharp, $50; Miss Annie Shadden, $10; Mr. and Mrs. John Vinson, $5; The Wilson Family, $35.

SEMI-CENTENNIAL BUILDING FUND.

Balance January 31, 1912, $3,246.15.

Greene St. Ch., $10; Milford, Tex., $16; Prince Ave. Ch., Athens, $12.67; Upper Tract Ch. Mo., $1.37; Erick, Okla., $4; Greenville, Ky., $4.90; Sharon Ch. Augusta, Ky., $7; Moorefield, W. Va., $1.50; Sinking Springs, Va., $57.65; Montreat, N. C., $13.15; Somerset, Ky., $16.25; Starkville, Miss., $10.50; Christiansburg, Va., $155.01; Pocahontas. $3; Georgetown, Tex., $10.-55; W. M. S., $12.95; Cross Roads, N. C., $7.72; Anderson 1st Ch., S. C., $4.40; Ennis 1st Ch., Tex., $13.17; Rev. and Mrs. T. H. Law, $10; Mr. C. W. McCully, $5; Corsicana 1st M. S., (Tex.) $11.25; Augusta 1st, $92.70; Rocky Mount N. C. $2.75; Nut Bush Ch., (N. C.), $15.50; Washington, N. C., $25; Old Stone Ch. M. S. W. Va.), $5; Plattsburg, Mo., $9; Williamsville, Va., $5.40; Clarksville Va., $27.40; Hickory, N. C., $10; New Concord, Va., $15; Mexia, Tex., $5.20; Gerrardstown W. Va., $61.76; Baton Rouge, $13.05; "A Friend of Home Missions," $5; Mrs. W. R. McKowen, $50; Waxahachie, Tex., $35.30; Jellico, $14; Columbus 1st Ch., $18; Cannonville, N. C., $6.25; Romney, W. Va., $25; McLemore Ch., Tenn $18; Selma 1st Ch., $103.-55; Decatur, Ga., $18.25.

Total to January 31 1912, $4,215.30.

POSSESSION

"What I spent *I had*,
What I kept *I lost*,
What I gave *I have;*
For the treasure firmly given
Is the treasure that we *hoard*,
Since the angels keep in heaven
What is *lent* unto the Lord."

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA—CONGO MISSION. [17].

IBANCHE. 1897.

Rev. and Mrs. J. McC. Sieg.
Rev. and Mrs. A. L. Edmiston (c).
*Rev. and Mrs. A. A. Rochester (c).

LUEBO. 1891.

Rev. W. M. Morrison.
Rev. Motte Martin.
Mrs. Motte Martin.
*L. J. Coppedge, M. D.
Dr. Jos. G. Prichard.
Rev. and Mrs. L. A. DeYampert (c).
Miss Maria Fearing (c).
Rev. and Mrs. G. T. McKee.
Rev. Robt. D. Bedinger.
Rev. and Mrs. C. L. Crane.
Mr. T. J. Arnold.

E. BRAZIL MISSION. [15].

LAVRAS. 1893.

Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
Miss Ruth See.
Mr. and Mrs. A. F. Shaw.
Mrs. D. G. Armstrong.
Rev. Joseph Orton.
*Rev. H. S. Allyn, M. D.
*Mrs. H. S. Allyn.
Mr. and Mrs. C. C. Knight.
Mr. and Mrs. B. H. Hunnicutt.

ALTO JEQUITIBA. 1900.

Mrs. Kate B. Cowan.

W. BRAZIL MISSION. [11].

ITU. 1909.

*Rev. and Mrs. R. D. Daffin.

BRAGANCA. 1909.

Rev. and Mrs. Gaston Boyle.

CAMPINAS. 1869.

*Mrs. F. V. Rodrigues, Fredericksburg, Va.
*Rev. and Mrs. J. R. Smith.

SAO PAULO.

Rev. and Mrs. J. P. Smith.

DESCALVADO. 1908.

Rev. and Mrs. Alva Hardie.

N. BRAZIL MISSION [11].

FORTALEZA. 1882.

*Mrs. R. P. Baird, Fredericksburg, Virginia.

GARANHUNS. 1895.

Rev. and Mrs. G. E. Henderlite.
Rev. and Mrs. W. M. Thompson.

PERNAMBUCO. 1873.

Miss Eliza M. Reed.
*Miss Margaret Douglas.

CANHOTINHO.

Dr and Mrs. G. W. Butler.

NATAL.

Rev. and Mrs. W. C. Porter.

MID-CHINA MISSION. [73].

TUNGHIANG. 1904.

Rev. and Mrs. J. Y. McGinnis.
Rev. and Mrs. H. Maxcy Smith.
Miss M. Elinore Lynch.
Miss Kittie McMullen.

HANGCHOW. 1867.

Rev. and Mrs. J. L. Stuart, Sr.
*Rev. G. W. Painter, Pulaski, Va.
Miss E. B. French.
Miss Emma Boardman.
Miss Mary S. Mathews.
*Rev. and Mrs. Geo. Hudson.
Miss Venie J. Lee, M. D.
Rev. and Mrs. Warren H. Stuart.
Miss Annie R. V. Wilson.
Miss Rebecca E. Wilson.
Rev. and Mrs. R. J. McMullen.

SHANGHAI.

Rev. and Mrs. S. I. Woodbridge.

KASHING. 1895.

*Rev. and Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable.
Rev. and Mrs. J. M. Blain.
*Miss Elizabeth Talbot.
*Mr. & Mrs. H. B. Vanvalkenburgh.
Rev. and Mrs. Lowry Davis.
Miss Irene Hawkins.
*Miss M. D. Roe.
Miss Mildred Watkins.
Dr. and Mrs. A. C. Hutcheson.
Miss Elizabeth Corriher.
Rev. C. H. Smith.

KIANGYIN. 1895.

Rev. and Mrs. L. I. Moffett.
Rev. and Mrs. Lacy L. Little.
*Dr. and Mrs. Geo. C. Worth.
Mr. and Mrs. Andrew Allison.
*Miss Rida Jourolman.
Mrs. Anna McG. Skyes.
Miss Ida M. Albaugh.
Miss Carrie L. Moffett.

NANKING.

Rev. and Mrs. J. L. Stuart, Jr.,
Dr. and Mrs. R. T. Shields.
Rev. and Mrs. P. F. Price.

SOOCHOW. 1872.

Mrs. H. C. DuBose.
Rev. J. W. Davis.
Dr. and Mrs. J. R. Wilkinson.
Dr. and Mrs. J. P. Mooney.
Miss S. E. Fleming.
*Miss Addie M. Sloan.
Miss Gertrude Sloan.
Mrs. M. P. McCormick.
*Rev. and Mrs. P. C. DuBose.
Rev. R. A. Haden.
*Mrs. R. A. Haden.

NORTH KIANGSU MISSION [59].

CHINKIANG. 1883.

Rev. and Mrs. A. Sydenstricker.
*Rev. and Mrs. J. W. Paxton.
Rev. and Mrs. D. W. Richardson.
Rev. and Mrs. J. C. Crenshaw.

TAICHOW. 1908.

*Rev. C. N. Caldwell.
*Mrs. C. N. Calwell.

HSUCHOU-FU. 1897.

Rev. Mark B. Grier.
Mrs. Mark B. Grier, M. D.
*Dr. and Mrs. A. M. McFadyen.
Rev. and Mrs. Thomas B. Grafton.
*Rev. and Mrs. O. V. Armstrong.
Rev. Geo. P. Stevens.
Rev. F. A. Brown.
Miss Mary P. Thompson.
Miss Charlotte Thompson.

HWAIANFU. 1895.

Rev. and Mrs. H. M. Woods.
Miss Josephine Woods.
Rev. O. F. Yates.
Dr. and Mrs. Wm. Malcolm.

YENCHENG. 1909.

Rev. and Mrs. W. H. White.
Rev. and Mrs. C. F. Hancock.
Dr. R. M. Stephenson.

SUCHIEN. 1893.

Dr. and Mrs. J. W. Bradley.
*Rev. B. C. Patterson.
*Mrs. B. C. Patterson, M. D.
Rev. and Mrs. Y. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada McCutchan.

TSING-KIANG-PU. 1887.

Rev. and Mrs. J. R. Graham, Jr.
Dr. and Mrs. Jas. B. Woods.
Rev. and Mrs. A. A. Talbot.
Miss Jessie D. Hall.
*Miss Esther H. Morton.
Miss Ellen Baskervill.
Miss Sallie M. Lacy.
Miss Nellie Sprunt.
Rev. Lyle M. Moffett.

HAICHOW. 1908.

Rev. and Mrs. J. W. Vinson.
*L. S. Morgan, M. D.
*Mrs. L. S. Morgan, M. D.
Rev. and Mrs. A. D. Rice.

CUBA MISSION. [18].

CARDENAS. 1899.

Rev. and Mrs. R. L. Wharton.
Mr. and Mrs. E. R. Sims.
Miss M. E. Craig.
Miss Eloise Wardlaw.

CAIBARIEN. 1891.

Mrs. J. G. Hall.
Miss Edith M. Houston.
*Rev. and Mrs. F. H. Wardlaw.

REMEDIOS. 1902.

*Rev. and Mrs. J. T. Hall.

PLACETAS. 1905.

*Miss Janet H. Houston.
Rev. and Mrs. H. F. Beaty.
Miss Mary I. Alexander.

CAMAJUANI.

Rev. and Mrs. J. H. Gruver.

JAPAN MISSION. [38].

KOBE. 1890.

Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
Rev. and Mrs. W. McS. Buchanan.
Rev. and Mrs. H. C. Ostrom.

KOCHI. 1885.

Rev. and Mrs. W. B. McIlwaine.
Rev. and Mrs. H. H. Munroe.
Miss Estelle Lumpkin.
Miss Annie H. Dowd.
Miss M. J. Atkinson.
*Miss Charles E. Stirling. Santa Monica, Cal.

NAGOYA. 1887.

Rev. and Mrs. W. C. Buchanan.
Miss Ella R. Houston.
*Mrs. Louise R. Price.
*Miss Sala Evans.
Miss Charlotte Thompson.
Miss Leila G. Kirtland.
*Rev. and Mrs. R. E. McAlpine.

SUSAKI. 1898.

*Rev. and Mrs. J. W. Moore.

TAKAMATSU. 1898.

Rev. and Mrs. S. M. Erickson.

MISSIONARIES—*Continued.*

Rev. and Mrs. A. P. Hassell.

TOKUSHIMA. 1889.

Rev. and Mrs. C. A. Logan.
*Miss Florence D. Patton.
Miss Annie V. Patton.
Miss Lillian W. Curd.

TOYOHASHI. 1902.

Rev. and Mrs. C. K. Cumming.

KOREA MISSION. [56].

CHUNJU. 1896.

Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Dr. and Mrs. T. H. Daniel.
Rev. and Mrs. L. O. McCutchen.
*Mrs. W. M. Junkin.
Miss Sadie Buckland.
Rev. and Mrs. W. M. Clark.
Rev. and Mrs. W. D. Reynolds.
Miss Susanne A. Colton.

KUNSAN. 1896.

Rev. and Mrs. Wm. F. Bull.
*Rev. and Mrs. A. M. Earle.
Miss E. E. Kestler.
Miss Julia Dysart.
Miss Anna M. Bedinger.
Mr. and Mrs. W. A. Venable.
Dr. and Mrs. J. B. Patterson.

KWANGJU. 1898.

*Rev. and Mrs. Eugene Bell.
Mrs. C. C. Owen.
Rev. and Mrs. L. T. Newland.
*Rev. and Mrs. J. F. Preston.
Salisbury, N. C.
Miss Ella Graham.
Dr. and Mrs. R. M. Wilson.
Miss Anna McQueen.
Miss Meta L. Biggar.
Rev. and Mrs. R. T. Coit.
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.

MOKPO. 1898.

*Rev. and Mrs. H. D. McCallie.
Chattanooga, Tenn.
*W. H. Forsythe.
Louisville, Ky.
Miss Julia Martin.
Rev. and Mrs. W. B. Harrison.
Rev. and Mrs. J. S. Nisbet.
Dr. and Mrs. M. C. Ha ding.

MEXICO MISSION. [12].

LINARES. 1887.

Rev. H. L. Ross.
Mrs. A. T. Graybill.

MATAMOROS. 1874.

Miss Annie E. Dysart.
Miss Alice J. McClelland.

BROWNSVILLE, TEX.

Rev. and Mrs. W. A. Ross.

MONTEMORELOS. 1884.

Mr. and Mrs. R. C. Morrow.

C. VICTORIA. 1880.

Rev. and Mrs. J. O. Shelby.
Miss E. V. Lee.

Missions, 10.
Occupied stations, 49.
Missionaries, 307.

---

*On furlough, or in U. S.
Dates opposite names of stations indicate year stations were opened.
For postoffice address, etc., see below.

STATIONS, POSTOFFICE ADDRESSES.

AFRICA.—For Ibanj and Luebo—"Luebo, Congo. Belge, Africa, via Antwerp."

E. BRAZIL.—For Lavras—'Lavras, Estado de Minas Geraes, Brazil." For Alto Jequitiba—"Alto Jequitiba, Estado de minas Geraes, Brazil."

W. BRAZIL.—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." For Descalvado—"Descalvado, Estado de Eao Paulo, Brazil." For Bragnaca—"Braganca, Estado de Eao Paulo, Brazil." For Sao Paulo—"Sao Pualo, Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL.—For Canhotinho—"Canhotinho E. de Pernambuco, Brazil." For Fortaleza—"Fortaleza—"Fortaleza, Estado de Ceara, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Natal, Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA.—MID-CHINA MISSION.—For Tunghiang—Care Southern Presbyterian Mission, Tunghiang, via. Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." NORTH KIANGSU MISSION: For Chinkiang—"Care Southern Presbyterian Mission. Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuchou-fu—"Care Southern Presbyterian Mission, Hsuchou-fu, via Chinkiang, China." For Hwaianfu—"Care Southern Presbyterian Mission, Hwaianfu, via Chinkiang, China." For Suchien—'Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Haichow—"Care Southern Presbyterian Mission, Haichow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA.—For Cardenas—"Cardenas, Cuba." For Caibarien "Caibarien, Cuba." For Camajuani—'Camajuani, Cuba." For Remedios—"Remedios,, Cuba." For Placetas—"Placetas, Cuba."

JAPAN.—For Kobe—"Kobe, Setsu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa P ovince, Japan." For Takamatsu—'Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan."

KOREA.—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia.

MEXICO MISSION.—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria. Tamaulipas, Mexico."

Postage on letters from the United States of America to all Foreign Stations (except those in Mexico and Cuba) is five cents U. S. stamps for the first ounce, and 3 cents for each additional ounce, or fraction thereof; on printed matter, when properly put up, one cent for each two ounces or fraction thereof. To Mexico and Cuba the postage on letters is two cents for each ounce or fraction thereof; on "printed matter." once cent for each two ounces or fraction thereof.

Freight sent to members of the North Kiangsu Mission must be sent care of Foochong & Co., Chinkiang, North Kiangsu, China. Parcels sent by mail other than actual samples, and books must be addressed the same way, and not sent to interior stations. Such parcels must be accompanied by a statement of contents. The Postoffice will furnish these custom decclarations on application.

Form of Legacy to "Executive Committee of Foreign Missions of the Presbyterian Church in the United States." (Incorporated.)

"I give and bequeath to the Executive Committee of Foreign Missions of the Presbyterian Church in the United States (incorporated under the laws of the State of Tennessee) (here name the amount of the bequest) to be used for the Foreign Mission work of said Church, which is popularly know as the Southern Presbyterian Church."

Legacies of this kind in Mississippi are barred by the Constitution of the State. Gifts before death are safer than legacies.

SPECIAL CLUB PREMIUM OFFER

For NEW SUBSCRIBERS to

THE MISSIONARY SURVEY

FOR the purpose of enlarging the usefulness of "THE MISSIONARY SURVEY,' by placing it, as rapidly as possible, in all the homes of our Church, we make the following Special Premium Offers to all who will secure clubs of new subscribers for the new magazine, at the special club rate of FIFTY CENTS PER YEAR. Renewals from *The Missionary* or *The Home Mission Herald* will not be regarded as "new suscribers."

For a club of five—books to the value of ..... $ .50
For a club of ten—books to the value of 1.00
For a club of fifteen—books to the value of 1.50
For a club of twenty—books to the value of 2.00
For a club of twenty-five—books to the value of..... 2.50
For a club of fifty—books to the value of 5.00

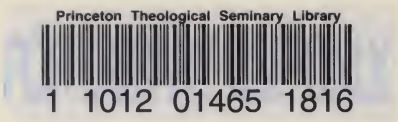
Premium books will be sent at the rate of 10 cents for each new subscriber on all odd number clubs above five. Send for subscription blanks and for free sample copies of "THE MISSIONARY SURVEY" to distribute in your Church.

We list below the titles from which selections may be made, and every book mentioned in worthy of a place in the library of any home, Sunday School, or Missionary Society.

NOTE.—For each club of five NEW subscribers, an extra subscription will be given as a premium instead of books if preferred.

The Family Altar—Short Selections for family prayers, cloth..... $ .25
In Four Continents—H. F. Williams, D. D.; cloth,..... .50
The Call of the Home Land—A. L. Phillips, D. D.; cloth,..... .50
At Our Own Door—S. L. Morris, D. D.; cloth,..... .50
The Evangelical Invasion of Brazil—S. R. Gammon, D. D.; cloth,.... .75
Introduction to the Study of Missions—T. C. Johnson, D. D.; cloth, .60
Lights and Shadows in the Far East—S. H. Chester, D. D.; cloth,.... .60
Land of the Holy Light—R. P. Kerr, D. D., ... .75
Life of John Leighton Wilson—H. C. DuBose, D. D.,..... 1.00
How A-chon-no-ah Found the Light—Miss Barnes, ... 1.00
Future Leadership of the Church—John R. Mott, ... 1.00
Claims and Opportunities of the Ministry—John R. Mott,..... 50
Standard Teacher Training Book—Phillips, ... .25
The Boy Problem—Forbush,..... 1.00
The Teaching Problem—J. W. Axtell, ... .50
The Unfolding Life—Miss Lameroux, .75
The Girl in Her Teens—Miss Slattery, ... .50
Seven Laws of Teaching—Gregory, .50
Conservation of National Ideals; cloth, ... .50
Henry Martyn, biography,..... .65
Robert Morrison, biography,..... .65
David Livingston, biography,..... .65
Lady Missionaries in Foreign Lands, ... .65
Missionary Heroines in Foreign Lands, ... .65
Robert Moffatt, ... .65
William Carey, ... .65
Year Book of Prayer for 1912 (Foreign Missions), ... .10
Year Book of Prayer for 1912 (Home Missions and other home causes), ... .10
The Sunday School Calendar for 1912, (Lesson titles and golden texts),..... .10
Grandma Bright's Foreign Mission Stories, ... .15
Grandma Bright's Home Mission Stories, ... .15
Best Things in America; paper,... .25
Touring in the Gleam—John Mervin Hull, paper, ... .25

The Presbyterian Committee of Publication
Richmond, Virginia.


Princeton Theological Seminary Library
1 1012 01465 1816

FOR USE IN LIBRARY ONLY

PERIODICALS

FOR LIBRARY USE ONLY